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THEATRE

OF CATHOLIQYE

AND PROTESTANT

RELIGION, DIVIDED into Twelve Bookes.

Wherein

The zealous Catholike may plainelie see, the manifest truth, perspicuitie, euident soundations and demonstrations of the Catholique Religion, Together with the motiues and causes, why he should perseuer therin.

The

Protessant also may easilie see, the falsiste and absurdisie, of his irreligious, and negative Religion; Together with many strong and convincing reasons, why he is bound to embrace the Catholique faith, and to returne agains to the true Church from whence he departed.



WRITTEN

By I. C. Student in divinitie, With permission, Anno 1620.

linger to of other trips, as to be has stelling, is y die here to her to be injured to there. Ax to his hard, & the seof him is mail ralating to Kien people. achreniens the y. Catholiches traplation Reman brush to be the Mother's Milheliof of Spaces: as I nomine is sweet free fraignes to the Orange Copies, who is things detirere sofred so declare by the soire desires of feterperical farners, ofrecially by the soil boy Sugar Treet; & al higgs curling to them, with at besent storeder, concerned, siche, or carrie of the direct, I between mich, to condemn & come. This has between faith, without which no man can be sayed which at great I fraily has a profes, I will be good to hole to proposely retorn to capted without to my last brack, of the care to the some of my somes, if said sayed to have the belong to me in my office. ne fire there bely hangis. deca . a si si si si si si si if cia for such 15. 1. 133 Jan 1 Junior 5 Contraction of the second cal from I tank for

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The zealous Catholike may plainelie see, the manifest truth, perspicuitie, euident foundations and demonstrations of the Catholique Religion, Together with the motiues and causes, why he should perseuer therin.

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Protestant also may easilie see, the falsitie and absurditie, of his irreligious, and negative Religion; Together with many strong and convincing reasons, why he is bound to embrace the Catholique faith, and to returne agains to the true Church from whence he departed.



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Agni periculi res cit. &c. It is a thinge of great danger, if after the oracles of the Prophets, after the testimonies of the Apostles, after the woundes of the Martyrs, thou presume to discusse our ould faith, as if it were new; if after such expert guides, thou neuertheles wilt remaine in error: if after the combatts of such as did strugle vnto death for the desence thereof, thou wilt yet oppugne it with idle disputation: let vs therfore reuernece our faith, in the glory of the Saintes. S. Ambrosius in sermone de \$5. Nazario & Celso.





TO THE BLESSED and onspotted Virgin Marie, Mother of God, and Queene of heauen, by whom saluation and redemption, came to the worlde.

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OOKES of greatest estima-32 tion and noblest subject (most gratious Virgin) ought to be dedicated and offred to the nobleft and eminentite personages, and that for two caules; th'one to be protected and parronized by them against malignant and malitious people, to whome the obiect or matter might be offensive: the other to gratifie them for the benefites receaued of the. the objecte of this booke which is the theater and true representation both of the Catholique, and protestant religion, being fo eminent that it excelleth and exceedeth all obiects whatfoeuer, ought to be dedicated and confecrated vnto thee most sacred Virgin, being the worthiest creature amongest all meere Creatures that euer were. 2. The Contraria fe posita magis ilncessis.

The opposition of two extremities canneuer be better declared or knowen, the to oppose the one to the other, as things pofitiue, and thinges privative, light and darknesse, thinges contrarie, as heate and cold, thinges contradictory, or thinges affirmative and negative, as a man, and noe man : nothinge is foe repugnant or hurtfull to the Catholique religion, as herefie, and especially that of the lectaires of our vnfortunate daies: nothinge foe contrary to Christe as Antechriste: nothinge soe offensive to the Catholique Church, as the malignant Congregation of Caluinistes & Anabaptistes. So as the trueth of the one, canot be made more apparant, more euident, and more cleere, then by the falshoode of the other: nor the goodnesse of the one, be better made knowe, then by the mischeese & euill of the other.

3. Vouchsafe therfore (ô gratious virgin and mother of the Sauiour of the worlde) that the trueth and goodnesse of the one, being made knowen, and the falshoode and wickednesse of the other, being detected: with thy most precious intercession to thy Sonne Iesus, to lighten and illuminate the hartes & vnderstådings of such as are ouerwhelmed, and ingulfed in the dangerous abisme of darcknesse, and are gone astraye in the intricat labernith of hereses. Deliuer the (ô blessed mediatrixe) that doe walke awry in the darckness and shadoweof death. Pro-

tede

teste and defend the Catholique Church for the saftie of which, Christe Ieius tooke stesh of thee, and for the establishing whereof, he suffered his bitter passion, yealded himselse to death, and triumphed ouer the powers of darcknesse) from the malice and dangerous purposes, of all such as bend all their

plotts and pollices to destroy her.

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4. By whom should the religion of virgins, vowes, and votaries be protected and vpholden, but by her that made the first folemne vowe and profession thereof? To. who should the religion of Christ be dedicated, but to the mother of Christ? Or the law of grace be addressed, but vnto her that is ful of grace? What better aduocate can the Church haue, then shee who is placed betwixt the funne and the moone, as S. Bernard faieth, which is mary betwixt Christ & his Church? What better defense can there be against heretiques, then shee (as S. Bonauenture faith) that destroyeth all heresies? and according to S. Bernard, omnis barefum interemptrix, that killeth all herefies. Therfore, & bleffed Virgin, Dignare me laudare to Virgo &c. Vouchsafe me to praise thee, o fa. cred virgin: fortifie me against thine enemies, and the enemies of the Church of lefus Christ; which being his only como wealth, kingdom, patrimony, vineyarde and mysticall body, every member thereof, ought to defend, yea is more bound thervnto, then

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to the defense of any earthly comon wealth.

As for thyne incomparable, and vnspeakeable merittes and benefites towardes me, and towards the whole world, all true Christian hartes doe acknowledge them; & with Aristotle I confesse, Qui beneficium ac-

digno.

De cograo cipit, libertate perdidit, He that receueth a bewon de con nefit lofeth his liberty&becometh a flaue to his benefactors. How then should not I & the whole world, confesse our selues to be obliged vnto thee for foe generall and foe worthy a benefit as we have receated at thy handes, Iesus Christ taking that flesh of thee, in which he would dye for our offeces? Therfor(ô bleffed virgin) I offer my felf with this my labour as a poore flaue vnto thee, I proftrate my selfe like a poore wretched & finfull creature before thee, confounded and oppressed with many imperfections and defeas, voide of merits, destitut of grace, ouercharged with the dreadfull affaultes & machinations of powerfull enemies, they to stronge to offend, and I to weake (without thy helpe) to defend my felfe against them. We therfore, Sub tuum prasidium confuginus Sancta Dei genitrix, &c. flie vnder thy sauegard, ô mother of God, for none that euer relyed vpon thee, was frustrated of his expe-Aation, none was euer deceaued of his hope, none was euer cofounded or discomforted, who hath at any time fled to thy intercelsion, as holy Church in all ages by experience hath

uer were, haue folemnly anouched.

Thou therfore, o only a hope of fin- 2 Aug. fer. ners. Thou, &b ioy, faluation, and peace of 2.de Anthe worlde. Thou, o cean & gulfe of grace bs. Ephre Thou ô d living arke of the living God. delaud. B. Thou, ethe mother of all living, and the Marie. caule of life, who broughtest forth life c Damase. vnto the world. Thouf the pretious mar- oras. a. de guerit of the worlde, the inextinguible d Damase. light thereof, the crowne of virginitie, the orat 2. scepter of the Catholique faith, and the in-dormis, dissoluble temple containing him, who can Virg. be no where contained. Thou, o g East gare, e Epiph. L. euer shur, and euer shining, bringing forth 3. Hier. 78 the holy of holies. Thou & mountaine lex hom. which far surpaffest in height, all height of io. creatures. Thou, in heaven the queene of g erem. Sainctes, in earth the queene of Kingdomes. "du louiu. Finallie thou art the, then which t nothing h S. Greg. was euer seene more noble or more excel- Rup. lib. lent, thou art she who only surpassest hea- 3.in cant. uen and earth: what can be more holie then k 5. Chry. thou? Not Prophets, not Apostles, not jer. de Martyrs, not Patriarkes, not Angels, not Natimit. Dominations, not Seraphins, not Cherubins, nor any thing amongst the visible or inuisible creatures, can be found more excellent then thou, ô Marie, for thou art his mother, who was begotten of his father before all begininges. Will we know therfore how far thou excellest all celettiall

powers?

powers? These with seare and trembling standhiding their sace, but thou doost offer up mankind unto him whome thou hast begotten, by whom we obtaine the pardon of our offences.

I therfore thy humble and most vnworthy suppliant, doe here present and offer vnto thy protection, this worke and labor(though far vnworthy of thy patronage) befeeching thee , that through thy fauorable assistance (O most glorious virgin) it may ferue for the reclayming of deceaued foules into the sheepfould of Iesus Christ; for the confusion of Heretiques, and confolation of Catholiques; for the detection of falsitie, and advancement of verity; and lastlie, for the greater honor and glory, both of thee, and of thy B. Sonne, our Lord and Saujour lesus, to whom with the Father, & the Holy Ghoft, behonor and glory, world without end, Amen.



THE PREFACE TO

der) quaffinge, and caurroussinge in a place, cried out against the Pope, phich is a custome nowe a dayes,

as well with the meanfest, as with the greatest, & cheefest personages, having their ministers at their elbowe when they are at meate, to sclander the Pope, Priestes and Catholikes. I woulde they had read and observed the verse of S. Augustine.

Quisquis amat dictis absentum rodere vitam, Hanc mensam vetitam noucrit effe sibi.

Who foe speakes ill of those that absent be, Forbidden is this tables companie.

But these men When they are in their greatest dissolution, then they raile against religion, which should bridle, and restraine them from their riotous, and Wanton excesse. This partie being reproued by a certaine Catholike gentleman, that was at the boorde, began presently to defend his liberty, and licentiousnes by holy scripture, and by the Wordes of our Sauiour mistaken & ill applied, answered, that What soeuer enteretd into the belly, doth no harme to the sonle, but that Which cometh from the harte. This is no enewe practise in

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the malignant Church, as Eusebius saith of the Heretike Cerinthus, Doho because be Das ginen to the beliye and beastly pleasures, framed holy scripture accordinge to his fenfualitie, as this protestant alleadged Scripture against fastinge, and began to prouoke the Gentleman to dispute with him; who answered him, that it was not his part to reason or indge of holy Scripture, being soe mysticall, and so far exceedinge his capacity, efpecially in such disordered places amoungest the cuppes; the fruite Whereof Would rather tende to confusio, then to edificatio or deuotio. The Protestantereplyed, that if any man could answeare to his demaundes or questions at the full, and satisfie bim truly and effectually, he Would become Catholike: the Gentleman said he would doe his endeuour to propounde (uch demaundesto others; and foe he went vnto the cheefest protestants of that place, Toho have fett do Tone thefe challenges & delivered the vnto the faid gent. Toho delivered them vnto me; beinge in one house with him.

These propositions were nothinge else, but the old herefies of auncient hereticks, and were long fince condemned, and anathematized by the auctority of the Catholike Churche in all ages, Wherein those heretikes did springerp. As by S. Peter against Simon Magus . By Liberius the Pope, S. Athanasius and S. Hillary, against Arrius. By S. Damasus, S. Gregory Nazianzen & S.Bafil against Macedonius. By S. Celeftinus Pope and S. Cyrill of Alexandria, against Neftorius . By S. Leo against Eutiches, Ey Irenus against Valentine . By Tertulian against Marcion. By Origine against Celfus. By S. Cyprian against Nouatus. By S. Hierom against Heluidius; Iouinian, Vigilantius, Luciferans. By S. Augustine against Donatists & Pelagians. By Agath against Montolistes. By Tarasius against Imadge breakers. By Lanfrancus, Guitmundus and Algerius, against Beringarius. By Petrus Cluniacensis against Henricians and Petrobrufians, and against Adelhard. By S. Bernard against Thomas Waldensis, and Witcleefe. By the Bushoppe of Rochefter, as well by his bookes as by his blood, against Luther and Zuinglius. By Kinge Henry the 8. himselfe, against the said Luther, whose booke I haue. Finally by sue many generall Councells of the world in all ages, and by the most famous & generall Councell of Trente, which fate vpon this matter the space of 16. yeares.

3. Touching the aforesaid propositions, truly I was loath (though earneastly entreated by the Gentleman) to trouble my selfe to answere them. and that for many causes. First for that Protestantes are voide of all humility, whose religionis nothing elce the aperuerse and self-wild denial of religio, neuer learning the trueth simply but oppugning it wilfully. The second, because what secure Protestants write, they doe it not nether for gods sake, or for their owne edification, but for the destruction and confusion of others, as Luther himselfe their Author did confesse disputing e with Eckius, who said, that it was not for godes sake, he tooke that matter in hande: and therfore none

Q wis. lib. more maleparte or farecie then they be , for they L. de bere. denie all groundes of disputation; all traditions of Sur. bift. the Apostles, Doctors, Councells, and testimonie Anne . of holy Martyres. For as when S. Augustine, 1519. Bezain and the holy Doctors of the Church , reasoned pref. noui With the Donatists, Arrians, Maniches, and oreffam. An thers, and vrged them with the aucthoritie of 1565. godes Church , with the indgmente of the fea A-Tom 2. postolique, with the succession of Bishoppes in Lib. 3. Regem An. the fame, with the Councells, and finallie with glia to. 5 the name Catholike, those heretikes quite rejected de Galas. all those groundes and meanes of tryall: even fo 6. 3. Luther the captaine and ringleader of these late Beza act. beretiques said . I set not by a thousande Augu-6. 10. in pref.nowi stines, and a thousand Cyprians alleadged against seft. me alone: calling S. Augustine, S. Hierom and Muf.in lo-S. Gregorie, the Iuftices af the Papifticall kingcis comudome. Thus also did that proud Beza, charge Omib. c. 10. rigines with blasphemie, adding that neither S. Bren. in Mpelo. Chrysoftome , nor any of the Greeke fathers, did conf. witeuer declare the trueth fimply: & charged Saint tenb. c. de Hierom with shamles errors, as inuocation of cocil C.lu. Saincts, and the practife of chastitie or virginitie de vera in the Church. Musculus also said, that S. Hieecel.reformai. rom did deferuerather bell then heauen. Brentius Musc. de did charge the first Councell of Nice with foule ercomm. loc. rors. Caluine called the fathers thereof Lunatick e. de miniand francticke people. Musculus faith, they were ftrat,inter. instigated and led by the divill, and that all Coprep locor. uncells Were pernitiouslie fallen into errors. Vrcommu. Mariyrde banus Regius faid, that in the best tymes of the votis. Illir. prer Church, Sathan ouerruled all Bushoppes. Peter Mar-

Martyr called the aunciente Fathers, pratlers, but no dinines. Illiricus reiected the faid Fathers. Peter Martyr alfo faid, that as longe as men relie vpon the Fathers , they muft be deluded Dith errors. Doctour Humfrie at Oxford faid, that Inell gaue a great scope vnto the Papifts, and did himselfe greate Wronge, in alleadginge the Fathers for himselfe: for What have We to doe with fleash & and bloud? The same also Caluine and Peter Martyr Porote. Whitakers also vnto Doctour Sanders answered sayinge. We care not for your histories. Doctour Toby Mathewe faid to Father Campion. If he should beleue the Fathers, he could not be a protestante. Beza cried out against Athanasius, and the Fathers of the Councell of Nice, for that (faith the) Athanafius found out this Tripartite god (he meant the bleffed Trinte.) He faid alfo ca. that he Fathers of that Councell were blinde fophists, the ministers of the the beaft, & the bondflaues of Antechrift.

The third canse of this mine aversion mas, because protestantes are hard to be reclaimed: for that amougest all the feets that ever were none Were more inconstant, or variable in their Doctrine then the Protestants. For neither birdes, or beastes (as Plinie (aith) doe Watche to breake other birdes egges, or destroie others of-fpringe, as thefe Protestantes Watche to destroye and abrogat Plining the Doctrine Which Was hatched before them: fo as What soeuer the first gofpeller doth fettle, the lib. 10.60 Whelpe that comes from him doth deftroye it: as in steede of many examples the confession of Au-

noni tefta Perin pref.1 cor. Humfred. nous. luelli par. 211. Cain, in pref.infist. ad Kezem Galli. Marsyrde votis 'page 566. 10.ref Camp. 5 .. TALLO. Beza exempla

gusta

collog al. senbar, f 4 39. Collog.alsenb.fol. 464.

gusta may serue for one, so called for that in that citty, the Lutheranes did exhibit to Charles the 5. a booke Wherein Were Written all the articles of their Doctrine, which was so. times chaunged and mangled, as they them selves affirme, in all Which, the last is nothinge like the first, and foe, they call it. Cothurnum &c. A diflikinge vnto all the rejt , not withstandinge Luther faid it to be. Fundamentum quod hactenus papiftis opposuimus. The fundation Which hitherto We opposed against the Papists, the grounde of our religion according to the Word of god, and the onlie rule of the peace and establishinge of traquillitie in Germany (saith he) but in very frueth Das the cause of all the warres, and troubles thereof: and Which Was abolished out of Germany, yea out of Augusta it selfe, and within fe we yeares ben came zuinglians & Zuingfeldians, and is in noe place accepte in Saxonie : For other fectes (with To hich that miferable Country doe abounde, being in nuber 20. as Stanislaus Rescius describeth) carrienge with the all the fway, did steppe in amoungest them, and so at the last Luthers Doctrine Was veterly reiected. Count Palatines Co. untry can beare witnes of this mutabilitie, which from Zuinglianisme, turned to Lutheranisme, & againe from Lutheranisme to Zuinglianisme. As also vpper Germany when one Prince, or great su-

Smidlerus againe from Lutherans me to Zuingliani me. As in visa also vpper Germany When one Prince, or great su-Bullen. f. perintendent dies, the people after their death doe change their religion.

change their religion.

5. England alsoe cannot denye this to be true, Which a certaine Pope many bundred yeares prophesied of them, saying . English men, of all nations are most inconstant and maueringe in their faith, the time shall come (faith he) that When Christendom shall have most neede of them, they shall suar we from their faith, and fall into fectes, and herefies. For in our daies it changed her religion 4. times Within 30. yeares: vnder kinge Henry the 8. kinge Edward his sonne: Queene Marie; and Elizabeth; And as Fox faith, kinge Edward beinge a childe after his fathers funerall, by the instigation and settinge on of his Vncle the Dukeof Somersett, did abolish the religion, Which his Father had by lawe ordained viz. The fix articles, containing. 1. The trueth of the Reale presence. 2. That both kindes for all persons, are not necessarie. 3. That marriage of Priests is prohibited by the lawe of God . 4. That Vomes and votaries are confirmed by the lawe of God. 5. That the Maffe is agreable to Christes in-Stitution. 6. That Auricular confession, is warranted by the Word of God. This kinge fett foorth two bookes of reformation & after wards a third. These articles of our faith were made at one parlamente by the said kinge Henry the 8. and were abrogated as superstitious inventions by another Parleamet. Anunas & menstruas fides, as Hillarie and S. Basil say of the Arrians, every newe yeare and moneth a newe faith. And What I pray you can be amoungst Christians, more difgrace full then this? For ought not our Religio, & every article thereof, to be as the same S. Basil Saith; eadem heri, hodie & in sæcula? to admitt

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mitt noe change, but to contine we his vigor, afwell yesterdaye, to daye, as alsoe for ever? According whereunto our Saviour alsoe saith, that
heaven and earthe shal passe, but my wordes shal
not passe, nor any iott, nor sillable thereof till
al be sulfilled. Is there any Christian to be found,
who dates be so bould to say that our Parlament
exceedeth the power of God? But god by his absolute power (as Aristotle and all divines, and
Philosophers affirme) cannot make two contradictories or contraries to be trewe, because of the
implication therein (for if the one betrewe, the
other must be false) and truly noe more can these
opposite and contradictorie Parleaments, be possiblie true.

6. The 4.cause was, that Protestantes make but a mockery of all religion, forthat they follow Nicholas Machauailes precepts, holding that the Catholike religion is a hinderance to state, and that Princes shoulde followe that religion (though the groundes thereof be neuer foe falle) Which doth aduance their prefent eff ate: but contrarie to this S. Thomas faith, that Wisdome and power are companions of treme religion, Which When it faileth, the power of state alfoe faileth: non veniat anima mea, faith S. Bernard, in Concilium eorum qui dicunt &c. my fouleshall not follow their Councells Toho fay, that the exaltation and and peace of the Empire, will hunder the peace of the Church. If Iustice be a vertue to gine enerie man his owne, to giueto Cefar his owne, and to God his owne, how doth the Prince keepe Iuftice Deith

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with god, that takes from God his righte, which is religion, & deprines his dinine maieftie of that Porshipp & reverece Which is due vnto him? This is proued, for that Princes followinge this falfe reason of State, haue beene put by God frotheir flate , as Ieroboam the feruant of Salamon, to cotine we himselfe in the king dome which be had taken from Roboam, did alter the Religion & made a false religion. For he made two golden calues, one at Dan, and the other at Bethell: and also altered the order of priestoode, by ordaininge others that were not of the order of Leuie. For which both he and his yffue were deprived of their kingdome, and destroied of their lines. The Princes of the lewes, by reason of their state, put Christ to death, least the Romaines shoulde come vpon the, neuerthelesse the Romaines came voon them, and destroyed them.

7. Vetiza a kinge of Spaine and his successor Rodorigus, fearinge the rebellion of their subiectes, for their owne wicked actes, destroied and
rased downe all the stronge holdes of Spaine:
which was the cause that, that Country was
broughte in one quarter of a yeare in subjection
by the Moores, which were not expelled Spaine in
700. yeares after. The kinges of Fraunce, Francis
the first, and his sonne Henry the second, the one
brought in the Turcke, thinckinge to bringe him
in to Spaine against Charles the fift Emperour of
kinge of Spaine, to destroy Spaine. But whether
did the tempest drive the Turcke, but to Tolouse
within France, which afterwards with great a

doe, makinge many spoiles of that Countrie; were driven out, after burninge the Cittie of Nicea & other citties out of Which they brought with them 5200. Christians as flaues, amongest Which number were 200. consecrated virgins; the other did so yne With the rebellious protestat Princes against the faid Charles, by whom they were overthro-Den and brought to Subjection. Kinge Henry the third of Fraunce, beinge pers waded, that he should never be obeyed of his subjectes, vales be should make away the Catholique Princes, as Henry of Loren Duke of Guise and Luyes of lore, the Cardinall his brother: murthered them in the affembly of Bloys 1588 . but for that he was led rather by the Dicked Councell of Macheuillians, and not by the lawe of God, he was punished bimselfe by a poore sillye friar without the procurment of any, but of his owne head, who thrust him thorough With a knife beinge in the middest of his army, purposing to besidge Paris. Iohn Fredericke Duke of Saxonie, intendingeto take the Empire from the house of Austria, followed Martine Luthers Councell, that he should change his religion, foe that by the procurment of Luther be rebelled against his soueraigne . But the frute that he reaped by this fulfereason, was to be apprehended, put in to prison, deprined of his estate, Dukedome and dignity of elector shipp: Was not Absolon destroyed by the false Councell of Architofell? And Aman by his wicked plottes, by Which he tought to destroie Mardocheus and the chilren of Ifraell? For there is noe Difdome or Councel

cell of Macheuillians against God & his Church. Thomas Cromwel Was put to death (as Fox (aith) by the cruell lawe he made himselfe, as by a certaine fatall destinie (thefe be Foxes Wordes) that Who foeuer should be cast into the Tower, be should be put to death Without examination; the faid Fox calleth this Crom well the wall and defense of protestant religion. But, qui hominibus placent confusi sunt, quoniam Deus spreuit eos, those which doe please men are confounded,

for God despiseth them.

8. The principal and last reason or cause is, forthat these articles are already condemned by the generall Iudgement and verdit in foe many generall Councells as have beene in the World, & specially by the last generall Councell of Trent, therfore nowe they ought not to be called in queftion. W hereupon Gelafius the Pope faith. Maiores nostri divina inspiratione cernentes, &c. Our Ancestours foreseinge by dinine inspiration, did most earnestly pray the faithfull, that What. soeuer was decreed by any Councell against anny heresie, for the faith of the Catholiks and the Catholike trueth, it should never be broughte in question againe. Also Leo the Pope did defire the Emperour Marcianus, that there should be noe retractation in any thinge defined by the holy Councell, and soe the said Marcianus established by lawe accordinge to his request, that none should dispute of the definition of the Councell. The faid Leo also taught the same in his Epistle to the Councel of Chalcedon, & to Maximus the Busã ** 2

hopp of Antioch. The same is also decreede in the Councell of Ephesus, and in the Councell of Chalcedon, S. Augustine also said, that it is an inso-solent madnes to disputed against any thinge, that the Catholike church had defined. For our Sauior saith, Whosoever heareth your, heareth me, and What soever they Will you to doe, that due yee.

For as much therfore, as these berefies Pere condemned (as I have said) by the generall Councell of Trent, vnto Whom protestantes tefufed to come to trye their doctrine (for none euer refuseth the triall of generall Councells, but heretikes) ther fore We ought not to dispute With them any more. Which also rightly agreeth with the coucell of S. Paul vnto Titus faying. A man that is an hereticke after the first and second admonitio, shunne, knowinge that fuch a one is peruerted. And to Tomothy he faith, these be they that craftilie enter into boufes, and leade captine filly women, al waies learninge and neuer attaininge unto the knowledge of the trueth, but as lames and Mambris resisted Moyses, soe these also resist the trueth, men corrupted in minde, reprobate cocerninge the faith . All the Pobile that S. Augu-Stine was an Heretick S. Ambrose would neuer dispute with him; And the Empresse Placilla, wife vnto the great Theodofius, vnderstanding that Eunomius the Hereticke Would fame reason with her husband, for eschewinge danger of being corrupted by him, did With great Wisdome hinder the conference. And Nazianzenus faith, De ought to abbor Heretikes as the destructio of the church, and the poyson of trueth, not carrienge any hatred

and

vnto their persons, but having pitty of their errors. Ignatius like wise saith, vt silij lucis sugite divisionem vnitatis, & malam hæreticorum doctrinam. As the children of light, shunne
division of vnitie, and the wicked doctrine of Hereticks, by Whom the Whole World is desiled, refraine from those evill hearbes, Which Christ did
never plant, for they be not the seede of God, but of
the devill. Be not deceaved brethren, saith
he, Whosoever shall followe a seducer, shall never
posesse the kingdome of heaven: and Whosoever
departes not from a salse preacher, shall purchase

euerlastinge damnation.

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Thus he admonished, that We should be-Ware of wicked Herefies, the reason of his caucat is, for that Herefie (as the boly Doctors faye) is a certaine mischeese of the diuill and a firebrande, that cometh from hell, a pestilente, corrupt, and poysoned aier, a cancker that consumeth the body in Which it is norished, a certaine disease, that doth penetrate the intralles, and doth corrupt and infest the soules of Christians: and not only doth kill with her touche as the Viper doth, or With her fighte as the Basilike, or with ber belching as the dragon, but after all these fashions and many more, doth destroy, confounde, and cast away all that approache it, neither is there any other remedie but to flie, nor any other refuge then to departe from such a one, as is intangled with it; no other security, then to be far from such an infernall and contagious mischeefe, which with the name of Christe, destroieth Christ in our bartes,

and vnder the pretence of faith, destroyeth faith. And S. Augustine saith; let every Catholike slie and abhor them, With Whom the Church communicateth not: for We ought not, saieth he, to have parte With them, that have no participation with themselves, and Which are not vnited to the body of the Whole Church; and to conclude With our Saviour, one should never other wise accompte of them, then as of heathens and publicans, and his holy Evangelist S. Iohn forbiddeth vs to salute them.

11. Therfore (gentle Reader) the se be sufficiet reasons Wherfore we should be loath to dispute with Protestantes, which through their fall from godes Church are voide of all bumility, intoxicated with pride, and are so blinded with malice, that they cannot learne or imbrace the trueth, or baue any treme wisdome. For as the holly scripsure faith, into a malicious foule, Disdome shall not enter: For in all civill conversation or disputation, especially in matters of religion, we should intend nothinge els but the consolation of our soules, and the edification of our neighbours, and as the Apostle saith, Non nosmetiplos, sed Iesum Christum prædicamus, not our selues or our owne glory should we ayme at, but that of Christ Iefu, Whose cote Without seame is rente in peeces by so many wilfull inueted opinions of protestats: Whose mysticall body (I meane his Church) is despifed, forfaken, & perfecuted: the fruite of whofe doctrine, and the project of their strange deuises, tendes to nothinge els, then to shake the very pil-LATS

lars, stroungest foundations, and fortresses of all Christianity: and at lenght to bringe in all coldnes, and doubtfulneßein our beleefe, and misbeleefe in the principaleste misteries in our Catholike religion, plaine Athefime and confusion of all Christian piety, a gate for all disorders, and dissolution of life and manners, a ship wreacke of Conscience, and other marchable and sutable effectes to their doctrine and behausour, which are practised by them daily in all places where they beare f way. And although every man (as S. Naz. Saith) may thinke of God, but not every man difpute of him, so every man ought not to dispute or doubte of the cheefest misteries of Catholike religion, but beleeve them simply with the vniver fall Church, which is (accordinge the Apostle) the firmamente and foundation of trueth: and therfore can not in any forse deceaue vs.

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APPROBATIO.

Hic Liber cui Titulus (The Theater of Catholicke and Protestant Religion) nihil continet quod sidei vel moribus aduersatur, quin potius multa, quæ tam ad sidem Catholicam stabiliendam, quam ad hæreses huius temporis impugnandas optime inferuiunt.

Matthaus Kellisonus S. Theol. Doch

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WHETHER THE RELIGION WHICH

Protestants professe be a new Religion: or whether the Romish Religion be new, and that of the Prote-Stant be ancient and ould.

CHAPTER I.

F Protestants were found iudgment, or nott distracted of their wittes. they would neuer suppose, much lesse auerreso manifest an vntruth, as that the

religion of the church of Rome is a new religion:or defend an absurditie so egregious, as Protestant religion, to be the more auncient; Wherfore this first affertion being fo euident, and knowen an vntruth, fuch as doe follow, are the leffe to be beleeued.

2. It is wellknowen, that before these 80. or soo. yeares, all Christendome did imbrace the catholike Roman religion, so that it was, terra vnius labu, as it is written in Ge- Gen. 11. nesis, a countrie of one language, and one Att. 4. speeche; and as we reade of the christians in the Actes of the Apostles, that first be-A 2 leeued

The Theater of Catholick leeued in Christ, that they were of one hart,

and of one accord: and as one God was honored, and worshipped of all, soe one faith was embraced of all, they observed one order of administration of the Sacraments, they vsed, and kepte one observation ofceremonies; all were called Christians, (which bleffed name none disdayned) none were called Gospellers, Lutherans, Caluinists, Zuinglians, Protestantes, or Puritans, Anabaptiftes, Trinitarians or any other fect, with innumerable others which the Protestant religion hath settabroach and invented: men were fimple, and honest in their dealinges, faithfull of their promisses, charitable in their workes, zealous in their beleefe, obediente vnto their Prelates, and Paftors. This is foe euident a trueth, as that all bookes, recordes, generall and provinciall councells, all parleamentes of kingdomes, all vnctions, and inuestinge of Emperours and Kinges, all confectation of Bishoppes, all holy orders of Priestes, all churches, monasteries, and chappels, in the worlde, all the gates of townes, and cyttyes, all monuments, and recordes both [pirituall and temporall, all vniuerfities and doctours of Christendome, both comon and ciuil lawes of all countries, yea Protestantes themselues doe plainly witnesse.

3. But that Protestant religion is new, is a thing most certaine, for there are men yet

liuinge

liuinge at this, day more auncient then it, and can remember, when it first came into England, and Irelande. Wee can shewe you the first inventours, and authors therof. The place, the time, and the occasion by which it crepte in, and infected thele milerable northen countries. Who have oppofed themselves against it.W hat garboyles, & callamities came into those countryes, that nourished the same. What rebellion and infurrection of subjects against their princes, for defending the same. What were the motives of fuch as invented yt, and occasions of others, that imbraced it. The fuccesse of the one and the other, and by whome, and how the same was condemned. I pray you what can be more euident fignes and tokens of noueltie? for noueltie in all common wealthes (but especially in matters of religion as S. Nazianzenus faith) is to be auoided, yea the Emperour of the Turckes did aduise the Queene of Transilvania, to beware of the noueltie of hereticall sectes, and that shee should never suffer the same to creepe into her countrie. It is well knowen also, that the name of protestat religion was neuer heard of, before the yeare of our Lord 1529. in the towne of Spira in Germany, where the Lutheranes beinge as it were combined against the Emperour Charles the 5. did vie a kinde of protestation, wherupon afterwardes they were called Protestantes.

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4. If thou fay, that it lay lurkinge and hidden in the worlde, I aske where, or in what place of the world, in what kingdomes and townes, or who were the defenders therof? Truly no writer or historiographer, did, or could euer make metion of any fuch, nor euer before that time any mention was made of them, nor was it euer heard, that any hereticall fecte was fo closelie hidden in the worlde, but it might be knowen : at least, when Luther himselfe taught the same, they should then have manifested themselues, and yet we can finde none fuch: for fuch as followed Luther, they were before Catholickes. Ex nobis prodierunt (faith Saint Iohn) sed non erant ex nobis. They went foorth fro vs, but they were not of vs, for if they had bin of vs, they had remayned with vs: it is cleare therfore they were not good Christians, who forfakinge the narrowe way of faluation, runne headlonge into the broade way of perdition, and licentious doctrine of newe sectaries; Whereas the religion of Christ, is a religion moste auncient, sacred, immutable, impregnable, inuiolable, alwaies the selfe same, holdinge and continuinge his vigor and force, vnto the worldes ende, it is the foule, and life of the Church. For even as by the foule, fleash is vnited vnto the livinge man: soe by religion makinde is joyned vnto the church

of Christe, beinge his spirituall kingdome,

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and all that euer were faued either before, lustinue or after Christe, oughte to be called Chris mare oras. stians, as Iustinus martyr, and other holy ad Anto. Doctors doe say, for that they embraced confession. Christian religion, and as faint Augustine 43. faith . Ipfe vnigenitus Dei filius homo propter nos factus eft, &c. The only begotten Sonne of God became man for vs, that he should become the head of his whole Church, against which the gates of hell shall not preuaile, vnto whome Christe promised to Matt. 16. remaine withall, vnto the confumation of the worlde. So that the religion by which Matt. ult. this church is vpheld and Christe professed, did and shall allwaies continue. It is well knowen that the name of

hugonots began in France an. 1562 (as themselues, of their asseblies made in the nighte at a gate in Tours in France called Hugon confesse to have taken their denomination) went out of the Catholique churche, and did embrace the impiety of Caluine. In Scorland they fell alfoe from the Catholique Church into Caluinisme, anno Domini 1560. In Flanders the Geuses revolted from the faid church ouerwhelmed in the pit of foe manny herefies, anno 1566. In England they chaunged religion anno 1535, and first fell vnto Lutheranisme, afterwardes to Zuinglianisme, afterwardes the bodye of the realme fell from Zuinglianisme, to puri-

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The Theater of Catholick

tanisme, the next degree vnto Anabaptismet and since what numbers are fallen to the familie of loue? And what swarmes of Athistes are sprunge vpp in euerie shire, as Whitt-

protestancy also knowen, as Luther, Ca-

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guifte noteth against Cartwrith?

6. Are not the first Authours of the

rolastadius, Oecolampadius in Germanie, Pharell in France, Thomas Crammer in England, John knox, and Paule Methen a baker in Scotland, George Browne in Irlad? In the Apologie of the church of England pag. 142 it is said, that Luther and Zuin-Lush. som. glius came first to the knowledge of the 7. f. 307. truth, and preaching of the ghospell. Luther faid that God renealed vnto him the knowledge of his Sone, that he at lenghte might euangelize it to others, and that the Golpell was first preached by him. (D Kellyson reply to Surcliffe fal. 149.) But we knowe that they cannot alleadge the author of our religion, neisher can they nominate vs from any particuler man, nor can they chardge the Catholique church with any private opinion, or faith, that is not vniuerfally allowed & embraced of all Catholiques: neither can they nominate the time that shee fayled of her faith . Neither can they obiect that our church hath separated herselfe from the greater church; or that fuch as did adhere to the Pope, were in number lesse then any Church. For it is written in S. Gregoand Protestant religion.

ries Epistles to the Bishoppes of the Easte, that Affrique, Spaine, France, Italie, and all the worlde; did communicat with him. This verie argument other Doctours did vie against other heretiques, as Tertullian, Terrult, Qui estis vos inquit, &c. What are yee (faith lib. de he) from whence, and when came you? Praferip. where did you lie hidden all this while? alfoe. Optatus mileuita. lib. 2.contra Parmenand. Vestra, inquit, Cathedra originem oftendite Gci Shew the beginninge of your Chaire, you who challenge vnto your felues the churche, & fo other doctors doe speake to this effect.

7. Caluine your cheefe prophet, when he oppugneth our religio, he faith plainly, fe inflie. 1. toti antiquitati repugnaturum. That he oppo- parag s. feth himfelfe against all antiquitie, & faith, that he will admitt no auncient Father, but S. Augustine. And in another place he reprehendes S. Augustine his selfe for lainge that our willes doe coope the with the grace of God. For God made all thinges perfecte, & Lib. 2 63. in coplete order, but innouatio came by the diuell: Wee read in the ghospell, that after the good feede was fowen by God, the di- Mett. 13. uell did lowe darnell & cockle: even lo after the trewe christian religion was fowen by the Apostolicall, and catholicke Paftors in enery place of the worlde, the enemy of mankinde by Martyn Luther an Augustine Frier, did sowe and teach the darnell of absurde, daungerous and damnable

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The Theater of Catholick

herefies anno 1517, beinge the first author of the protestant religion. So wee knowe the author of the Arrian herefie, to be one Arrius a Prieft of Alexadria in Egypte anno 224. Of the Nestorian heresie, to be Nestorius Archbishop of Constantinople, who taught his heresie in Thrasia anno 431. as the other also have taughte, the one in Egypte first, and the other in Saxonie afterwardes . Wee knowe the author of the catholicke religion to be Christe, from whence wee are called christians in all ages, before Luther first invented the name of Papistes, for that wee obey and embrace Christs vicargenerall, our holy Father the Pope, the successor of S. Peter vnto whom Christ committed the regimente of his church, feedinge of our foules, and the charge of his flocke. This christian religion was first preached in Iurie the 15. yeare of Tyberius Cefar: as alsoe wee knowe that the same was oppugned and gainfaid first by the Scribes and Pharifes, afterwardes by the Gentyles, and with all penall statutes of forcible lawes

euer were: But the protestant religion was

Matt. 16.

Ioan, vlt.

Pharifes, afterwardes by the Gentyles, and with all penall statutes of forcible lawes made by the Romaine Emperours, & other potentates of the worlde, which were practised and put in execution for the space of 300. yeares, to supplant and deface the same. This christian religion was vpholden and defended by all the Popes, and confirmed by all the generall approued councells that

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disproued and condemned for herefie by Leo the tenth, and by the generall Councell of Trent, and by all Catholick vniuerfities of the worlde; as the Arrian herefie was contradicted and condemned by Syluester then Pope, and by the generall Councell of Nice, by S. Athanafius and Hillarius, and other holye Doctors: as the Nestorian herefie alfoe, was reiefted by Pope Celeftinus and the Councell of Ephefus, S. Cyrill & others. So that though wee have shewed your authors or ofspringe, the time & place, when it began, and where it began, yet the like you cannot once nominate of vs fince Christe, and his Apostles, who are the only authors of our beleefe, and religion.

6. You affirme, that the protestant religion was fince Christe, and his Apostles in the world, but it was hidden. I antwere that seeinge the Church and religion of Christe ought to be a cittle placed vppon a mountaine, or hill, to be seene of euerie one, (as in many places the holyescripture doth proue) it ought not to be hidden, but manifest to the whole worlde, otherwyse it shoulde not be the religion of Christ, foe Matt. 5. that I must coclude with S. Hierom saying. Breuem tibi apertamque animi mei sententiam proferam, in illa Ecclesia effe permanendum, qua ab Apostolis fundata vique ad diem hunc durat: Dial.luci-I must be plaine and declare my mynde fin- fer in fine, cerely, that wee must abide in that Church,

Ifa. 2. Plal. 71. Daniel. 2.

which

which was founded by the Apostles and continewed vnto this verie daye. If you shall heare such as be christians to be nominated rather of some other head then of Christe, Marcianistes, Valentinians, Monsanistes, know then they oughte not to be called the church of Christe, but the synagoge of Antechrifte : euen fo fuch as are nominated Gospellers, Caluinistes, and Lutherans &c. which are the founders of your religion and the inventors of strange newe and deuised opinions, contrarie to the vniuerfall catholicke church, and to the auncient Doctours thereof : ar rather as S. Hierom faith, members of that fynagoge, then of the church of Christe, and as they were most peruerse & obstinate in their doctrine: foe they were most shameles and licentious in their lives : and as the tree beareth in his braunches the corrupte humours, that they drawe from the roote: as the vertue of the cause is knowen by the effecte, and the nature of the springe doth st felfe in the brooke, and as the springe beinge vncleane, the brooke cannot be cleere, and the roote beinge withered, the braunches can beare noe fruite: fo Luther & Caluine beinge your roote and of-springe, and beinge vncleane, filthie, leacherous, and altogether wedded to carnalitie and licentioulnes, beinge rebellious apostates, noe doubte of fuch as shall followe or embrace

them,

and Protestant religion. them, no better fruite can be expected of them: hence Zuinglius himselfe did cofesse, Zuing t.s. that as soone as he did embrace this ghos- Refp. ad pell of Luther, he was attached with the Luth. raginge flames of fleshly concupifcence and tenfualitie.

The occasion of Luthers fall, and of other bertikes from the Catholike Churche.

CHAPTER II.

his sentece vnto this subject, de compothat there are two rootes plated in two fieldes, by two tillers, or husbadmen : the one Chrift doth plant in the hartes of the good, the other the divill planteth in the hartes of the wicked And as this is Couetouines, which is the roote of euill: foe the other is chari- 1. Tim. C. tie, beinge the roote, and of-fpringe of all Ephef. 3. Apostle, that wee should be planted and rooted in charitie, for as no euill can foringe from charitie, fo no goodnes can come from couetouines, foe that you may perceaue from which of these rootes Luthers cause proceeded, and which of these husbandmen did plante the same. For, not obtayninge the promulgating of tertaine. indulgences, whereby he hoped to gett money; first he rayled against them who denied him the lame; then he was infected

TEE may applie S. Augustine

with

.The Theater of Catholick

with a defire of vaine-glory; thirdly with a defire of revenge, for that he had a repulse from the Pope called Leo the tenth; afterwardes pricked forward with a molt filthie appetite of fleashlye concupiscence, beinge a professed frier fifteene yeares, he came out of his monasterie, and tooke with him a professed Nunne wherby he might satisfye his filthie lafte withall, fo that he committed fuch finne, & facriledge by breakinge and violatinge his vowes, that all the world were scandalized therat. And so far did he defend his riotoulnes and beaftlie debauchednesse therin, as to teach that a woman was as necessarie for a man, as meate, drinke, or fleepe: and faid moreover, that if a married woman would not render the coniugall debpte of matrimonie, that the husband hould nor spare his maide. The like filtbie luft (but farre more deteftable) was the occesion of Caluine his herefie. For it is wellknowe as may appeare by the indiciall actes and recordes of Nouodiu; that he was condemned of the filthie finne of the flesh aul. Brig. against mature , & had it not beene for the intreatie of the bilhop there (which obtayned char his punishmente, should be turned, vnto a hoate burninge iron on his backe) he fhould have bene altogether burnt. John Witchiffe, for that he was deprined of his performage in Oxforde, for his victions mifdemenor, began his herefie, Arrius, because

Ale-

Lib. ac vi sa coning. ferm rie matrimomio.

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Bollecusin vita Calu. cap. s. 14g. 59.

Sieve

Alexander was preferred to the Archbisho- Nicep. de pricke of Alexandria before him, gaue occa- pen.l.s. c. fion of the Arrian herefie against the deitie of Christe. Motanus for that he was denved the primacy of Afia, which he foughte verie earnestlie, troubled the Church with newe herefies, as Nicephorus wyttneffeth, de penirentialib. T. rap. 15. Aerius alfoe, for beinge denyed of a Bishopricke fellinto Arianisme, and afterwardes invented himfelfea newe herefie, which was, that wee ought not pray for the dead.

Henry the eighte (as John Foxe a Fox.in bigreate puritan in England doth wyttnes, & Horis pa. all the world knoweth to be true) for his 512, edit, t divorce made from Queene Catherine his wyfe, was by the Bishoppe of Rome excommunicated? who beinge fore exaspefated therby , affembled a parlamente, by which he brought to palle, that he banithed the Popes authoritie out of England, & made himfelfe head of the Church : thus far John Foxes owne wordes. For it is cer- Hollin. in tainly knowen, that from the conversion of descrip. England by S. Augustine duringe soe many Brita. 1.1: hundred yeares, vnto Kinge Henry the 8. as all English historiographers and ministers themselves doe acknowledge, the Catholicke or papifticall religion (as it pleafeth them to tearme it) did florish in England,& that the cheefe pointe thereof was, that the Pope was nidged moderatour and cheefe Pafter

Pastor alwell of the English Church, as of all other Churches of the Christians in Ecclefiasticall marters: which Catholicke faith the faid Kinge Henry defended the space of xx. yeares, as longe as he lived with his lawfull married wife, aswell against domeflicall hererickes, that were his subjects, by all penall statutes and exquisit torments, as alloe against forraine hereticks by a most learned booke in the defense of the 7. Sagraments (which booke I have in myne owne cuftodie) for which he was ennobled and honored by Pope Leo the tenth, with the title of defeder of the Catholicke faith, which was neuer giuen to any kinge in the worlde before, which he receaued as Foxe faies, with greatioy : for when it came to the kinge, beinge then at Greene wich, he went to his chapel, accompanied with manny nobles & Ambassadors, Cardinall Wolfey faid Masse, the Earle of Essex brought the basen of water, the duke of Suffolke gave the affay, the duke of Norfolke held the towell, the Heraldes with their company began their accustomed cryes, prononcinge. Henricus Dei gratia Anglia, Francia de 1128, fot. fenfor Fider , Dominus Hibernia . And amongest his other magnificent titles, he lefteto

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this day this title to his posterity, as is well knowen to the world. Neyther only with bookes, but alfoe with his victorious and inuincible armes did he defende the Catholicke

and Protestant religion.

like Romane faith, and the dignitie thereof. for the which he foughte againste sundrie princes, and their confederates; as againste Lodowicke the 12. kinge of France, and Iames the 4 kinge of Scottes, though married to his fifter. Who beinge vanquished, and his great armie ouerthrowen by the Earle. of Surrie in England, and the faid kinge. himfelfe being flaine in the battle, for that he was excommunicated, was not suffred to be buried in any Christian grave. Also he sent his Armie by fea to joyne with the Spaniardes againsteche kinge of France, to affaulte France in the frontiers of Spaine by the powerfulb force of the English. John Albertus the kinge of Nauare was driven altogether out of the kingdome beinge, excomunicated by the Pope, which Spaine doth possesse at this daye. Did not the said kinge within fewe yeares after fend an Armie into Italie against the Emperor Charles the first, in the defence of Clement the 7. then Pope? And notwithstanding he was his great frinde and his Nephewe, for that Queene Cathrine was his Aunte, yet through the filthie concupifcence by which he was beforted and blinded to marrye Ana Bullene, and foe to be divorced from his lawfull marryed wife, he turned all thinges topfie ruruie, reiected the Popes authoritie (which he before as well by Gods

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lawes, the holy scriptures, as by the fathers and Councells of the Church defended) and foe by a parlament of one Realme or kingdome, he difanulled and abrogated that which was established by soe manny generall parleaments and generall Councells of all Christendome, yea by Christe himselfe and by all fuch as trulye beleeved in him. And for not yealding vnto his defire herein. manny religious and conftant Martyrs of fred their lives, and their bloode, amoungest whome was the lighte of England that most facred Martyr and learned divine John Fisher Bishopp of Rochetter, & Sr. Thomas More Lord Chancelor of England: of these forte of people our Saujour wished vs to beware: the Apostle alsoe faith, woulnes shall

enter after my departure and shall not spare the flocke. Therfore in another place he re-

quested vs to marke and knowe what peo-

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ple they be, that raise dissentions and scandalls in the Churche, and doe teach otherwise then were have already ereceased, and to fly from them. He alsoe exhorted vs, that wee should not be lead away with murable and strange dostrine. S. Iohnalsoe wished vs not to beleeve everie spiritt, but

God.

Heb. 4. lohn. 4.

by any triall befounde true, to that as Christ faith,

that wee should trye whether they be of

and Protestant religion,

faith, my doctrine is not myne but my fa- lohn. 74 thers which did fend me : foe Luther may fay his doctrine is not his, but his fathers the divell that did fend him, whom he boa- Luth, lib. fted to have fuggefted vnto him arguments; de Miffa. to ouerthrowe priest-hoode and lacrifice, Ang. to 6 that by that meanes he should overthrowe Ger o to. and confounde the true worthipp of the 7. witteb. true God, for God as the Apostle faith is 1. Cor. 13. the God of peace and charitie, not of diffen-1. Cor.14. tion. For wholoever procures fectes and diuision betwixt brethren (faith the prophere) sa divell. When therfore by Luthers meanes, wee fee to manny fectes against Godds Churche, wee must not thincke that ever his doctrine was of God, for in his disputation against Eckius, he fell into fuch rage and furie, that being admonished, Hofins 135; forasmuch as the cause of God was hand- 1.de beresi. led, he should not transgresse the boundes Zurius of modestie, he answered, that this matter, bift. Anno as it was not begunne for godes fake, foe it should not be ended for his take, for that truly not charitie, but enuye and malice, was the motive and cause of Luthers doctrine, against the Pope and Churche of Christ. For when he even departed from The male-his disciples he was wont to saye; Benedicat Luther. vos pater calestis omni benedictione & odio Pa- Theod.co. not Pa. The celestiall Father, blesse you with all 4. operum hrift benediction, and with the hatred of the Po- Lutheri in aith, Per foe as you may perceaue of what spirit loel.

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he was. For I am fure you would not thinke that spiritt to be of God, which dissolueth the vnion of the bodie of IESVS Christ. but of Antechrifte: for whofoeuer endeuors to disioyne the Church from Christe, or to difmember himlelfe from the faid Churche, or goeth aboute to deuide and seperate the

Aug. srac. in epiff. lobn. Ephef. 5.

Church in herfelfe (as S. Aug. faith) he dif-Solueth & divides IESVS, and his Church which Christe boughte with his pretious bloode, who declared in his death how displeasant division and differtion should be vnto him, foe as without any other (cripture, as Theodoretus faith. Impia & exectanda dogmata per se sufficiunt ad suum patrem oftendendum: wicked and execrable opinions are sufficient of themselves, to declare vnto the world their father and patrone.

4. In the last of these lamerable examples, I ought not to lett flippe that of Constance the vncle of Michaell Paleologus Emperor of Constantinople, who puttinge away his married wife, married his daughter in in lawe, for which he was excomunicated by Ignatius the Patriarch of that Cittie of Constantinople: and the Emperor and his vncle beinge offended therwith, Photius was inuested in that Sea, and soe to maintayne himselfe in that dignitie, he said that the Pope was an hereticke, and that the whole latine Church erred; foe as you fee, lust and enuie brought in herefie, herefie other

and Protestant religion. other mischeefes and wickednes into the world .

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By Tobat deceite, bypocrisie, and dissimulation this berefie crept into other Countries , by What periurie and forgerie they were deluded by it, and Pobat destruction, and desolation it brought With it.

CHAPTER III.

Sin the tyme of the Romaine Gnfp in Emperor Heraclius, one Maho- mahometo. mett a fouldior did combine with others against the said

Emperor, by the craftie deuises of which d companion, many Prouinces banded themlelues againste him, where vpon ensued a d suddaine decaye, both in the ecclesiasticall & civill government of the Easte; even fo first bes-Luther no sooner had hatched his heresie, but that he procured by his deceite and hipocrifie, the Princes of Germanie to enter into the like combination or conspiracye againste Charles the fift at Smacalde, notwithstandinge they swoare allegeance vnto the faid Emperor, which Luther faid was not lawfull to be observed or performed. So Sleydan a protestant writer laies, that because Celar went aboute to hinder Charles thereligion which they lately brought in, the 5. he gaue them cause in conscience to op- Sleyd.L.18

That league Was renewed, wixt the lanturque and other princes 22 of Deceb. 1540. and afterwar aes the 19 of March 1531.4gainst

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pugne him, where vppon there followed a cruell and bloody warre betwixt Cefar and the Protestants, which brought many prouinces to ruyne and destruction, besides the miserable thraldome and slauerie of the Turcks, vnder whose dreadfull yoke, Hungarie and other Prouinces adioininge therunto, doe lye grouelinge at this daye.

At that tyme also Thomas Monzer priest, by Luthers instigation did stirr vpp a weake and flender rable of Pealantes against the nobilitie and Cleargie, foe as there were flaine of them more then an hundreth thowland in Germanie that yeare. He burned 200. Castells and monasteries, murthered the Earle Heluesten, with manny other nobles, soe as Germanie suffred more calamities that present yeare of the Lutheranes, then they receaued of the Spaniardes and French men the space of 10. yeares before. Alfoe the Duke of Lorrayne flewe in one Daye 27. thow and Pealantes that made infurrection against him, by the said Luthers procurement: in Franconia 200. Castles and and Monasteries were burned by those rebells. The like hauoke they made at France fort, Mongontia, and Collen. The like garboiles combustion and bloody tragedies, Surpassinge the other in horrour and detestation, in all other Countries where this Hydria and infernall herefie once got footinge, was stirred upp and enkendlede

as in

Surius.

as in Sauoy, Scotland, France, Flanders, and in other borderinge Countries: and by what falshoode, periurie and dissimulation yt infected Flanders, you shall imediatly see.

First this heresie was neuer knowen in Flanders before Anna Saxonia, a woman of Saxonie, who was infected with Luthers herefie, was married to the Prince Horia. of Aurenge, as other noblemen in Flanders Florenise vnhappily were married to other weomen heretikes, as Herman was married with Count Hermans fifter, Florentius Pallentius, the Counte of Cullenburge, and Belgioris. William Counte of Herenberge, all which were married to women of Germanie. By I dem in these women the wicked people called the sua bido-Geules of Flanders, made their infurrection "ia. againste Margarett de Austria, Duches of Parma, and gouernesse of Flanders, who was faine to flye from them as being ouer stronge for hir. But yet to putt her in some comfort, one of her nobilitie saidvnto her. Non, non Madame, ne craigne pas les Geux, that is to fay, do not feare these wicked people: from which tyme the hereticks of Flanders were called Geuses, that is to say, a forte of ragamuffines or miscreantes, whom the The prinlaid Prince of Aurenge made his instru- ce of Mn. ments to make a stronge rebellion in Flan- renge the ders against Philipp the 2. king of Spaine by all the whome he was made Gouernor and depu- sroubles tie of Hollande, & by whole father the Em- of Fladers

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The Theather of Catholick 24 peror Charles the fifte, he was made foe

great, as he was.

This rebellious prince of Aurenge, vnder pretence of deliveringe Planders from the bondage of Spaine (as he alleadged) broughte this herefre into that Countrie, which was the cause of all the troubles of Flanders for the space of 60. yeares, but by what dissimulation, periurie, and deceite the faid Prince of Aurenge did infect Flanders with this herefie, the Chanceler of Lo-

Michaell /Bay fane Loua, de mione Statuum. An.1578.

Epistolauaine doth witnesse. I was present (faith he) when the Prince of Aurenge (the cause of all the troubles of Flanders) made a protestatation at Mons, that his drifte was not to disturbe or vexe any priest or religious person, or to offend the Catholicke Church in any thing, but to deliuer Flanders from the flauerie of the Spanjardes. This verie oathe he made before Mathias Arch-Ducke of Auftria, vnto whome he was made lieutenante generall, but this lewed companion neuer kepte his worde, as the histories of Flanders doe relate, but became a most cruell persecutor of all ecclesiasticals and religious persons, spoiled Churches, violated and abused sacred virgins, destroyed Alters, troad vnderfoote the holy facrament of the alter, tooke away all the ornamentes, which he prophaned, robbed all Churches and Monasteries of their Challices, and other facred implements dedicated to the feruice

and Protestant religion. of almightie God, embrewed his filthie murtheringe handes with the inocent blood of most vertuous priestes and religious-men, nor sparinge any order of personnes though neuer soe holy, whervpon many of the nobility beinge offended thereat, with many Citties, as Mastrick,

Mos, Douay, Arras, & others forlooke him, and yealded themselves to the Prince of

Parma.

Of the like falshoode, deceire and periurie was the baftard of Scotland called lames detected, base brother to the last Queene of Scottes, by whome also he was made Regent of Scotland, and aduanced by her meanes, to the greatest dignitie and wealth that Scotlad could yealde. Notwithstanding for all thele kindnes and obligations, as well by nature, as by such finguler promotions, benefittes and defertes, yea his vowe and promise see often iterated and folemlye confirmed with wicked oathes, yet beinge infected by Iohn Knocks an Apostate Friar, and afterwards a minifter & inftrument of Caluine, to enkendle the flames of that most wicked and damnable Herefie in that Countrie (the Author and instrument of all the rebellion of Scotland) he conspired againste that lacred loueraigne, murthered her hulbande, and appeached her with the ymputation of that murther, who beinge most innocent thereof,

thereof, plotted, and stirred vp such stronge rebellions by her subjectes (himselfe beinge the cheese Captaine of this combustio) as she was taken and cast into a most silthie prison, where her death was threatned vnles shee would resigne the gouernment of her kingdome vnto that ouglie monster. And beinge deliuered out of that prison, shee was faine to stye into England, where by the procuremente of that bastard, shee was cast into prison, which shee suffered the space of xx. yeares, and at lengthe, beinge Queene of France and Scotland, notwithstanding was putt to death.

Hollens in hist. scholast. pag. 500.

Lib. 16.

6. This bastard and the rest of his Caluinian Confederates, fought nothinge at the beginninge (as they pretended) but libertie of their conscience: which beinge graunted, they protested and swoare all dutifull allegance to the Queene and state. But after they obtained what they foughte for, they tooke perforce the whole civil government into their owne handes, and by their faction and combination, sodainlie grewe foe stronge and insolente, that they denied the same libertie of conscience vnto her; & her husband. And as Buchanan in his Scotish historie sayeth, when vpon all sainces day the Queene would in her Chapple have had Masse after a solemne manner, the ministers of the Ghospell (faith this auctor) encenfed the nobility against her, that by force and

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and violence they should compell her to leaue off: fo that the was enforced to obey a crewe of Caluinian ministers, which could doe morein Scotland at that time, by their newe herefies (neuer in any requeste inchat Countrie before) then their aunciente and Catholicke religion, by which they were converted from gentyles to be Christians, which they professed soe many hundreth yeares before, or the dutie of subiectes to their Prince, or the power of the Prince her felfe, or any feare of God, or respect of his lawes, divine, naturall, or any humaine honeftie or Civill modeftie. Where yow may perceaue what libertie this wicked and licentious herefie giues, how turbulente it is, what garboyles it bringeth with it, vnto which dissolute and wanton youthes are most enclined: wherof a number of that Countrie being in France to trye their wittes, or to raile their fortunes, they brought with them from Caluine this poyloned doctrine, that infected all that Countrie.

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7. Not vnlike vnto this hypocriticall pretence of Conscience, Caluine, Beza, and his ministers vsed, to gett footinge in France, although not with the like fuccelle. After they had most solemly protested that they intended nothing but onlie libertie of their conscience. And soe in the assembly of Poyle, they did Iweare obedience 28 The Theater of Catholick

to Charles the nynth, and his successors, and vttered these, wordes. Wee sweare before God and your maiestie who are our foueraigne, that if any of vs hereafter shall mishehaue himselse in kindlinge any sturr in France, that wee will ourselves persecute him with fire and sworde. This protestation was made by Beza, which not withflanding was the only author and fire-brand of all the miserie, and calamities of France as John Knockes and Buchanan in Scotland) by whose plottes, and pollices, all France was in an vprore, al the nobilitie deuided by faxions, the civill government and political lawes of the kingdom vtterly despised, the ecclesiasticall lawes and Cenfures of the Church quite rejected, all facred thinges prophaned, Churches and monasteries burned, sacred Virgins defloured, many preiftes, and religious persons with most vnusuall torments, murthered and massacred, the nobilitie destroied, their howses ransaked, by whose cruell handes most of the blood Royall of France was extinguished, as the kinge of Nauare at the fiege of Roane, the Duke Monepenfer, Roforgomus . The Prince Dellphine. The Duke Memorofe, the Duke of Longauile. The Dukes Niuer, the father, the fonne, and the fonne in lawe, the Constable of France, And manny Marshalls thereof, Sainca Derane, Mount Moranfius, Mattugon,

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gon, Dauillan, Brifarus, Touanus, Byron, Francis Duke of Ioys, besides manny thow landes in the battells of Drintts, Saint Dennys, Iernan, and Mount Counter, and at many other townes, as Roane, Rochell, & Saince Angell, foe as in one yeare more then a hundred thousande Frenchmen were flaine, yea Beza who made the faid speach prefat. before the kinge, faid that fuch as were kil- noni teffa led in these Battells (beinge rebells) were menti ad bleffed Martyres, because (saith he) they Reginam were the first that shedd their blood for the Anglia. restoringe of the ghospell in France; And yet he with his fellow ministers, gaue a tolemne oath as before is recited, to be true to the King, Crowne, and Countrie. How many thousand were also killed at other tymes in France, in other Civill warres, foe often renewed by these fellowes?

8. Luther alfoe laith, that in feauen weel Luther kes betwixt Easter and W hittontyde, were fer. f. 270 killed of the Peasants of Germanye, more An. 1553. then one hundred thousand; befides many millions of people in other warres of that Countrie, especially when Albert the Marques of Bramdeburge did deffroy with fire and fworde all thinges that came within his reache. Besides the destruction and defolation he caufed in many places of Germanie. In Norriberge he burned a hundred villages, Townes and Caftles, and thutt vp in them men and women, with children

The Theater of Catholick

Surius.

and olde people which the firy flame confu-An. 1553. med, viz. at Alterfum and Laufum. Againe did not Christiernus kinge of Denmarke, execute thelike crueltie vpon those of Stocholum the cheefe Cittie of Suethlande. after that he inuited all the nobilitie with the two Archbishopps viz. Sarcen and Stringeron, and then murthered them euerie one, and afterwards all the rest of the Cittizens, notwithstandinge he had given his royall worde to the contrarie: in the execution of which murther, he continued An. 1517. for many dayes.

. That herefies are the cause of Revolution of Countries, and destruction of state.

CHAPTER IV.

Ainde Gregorie sayeth that the conservation of the Common wealth, doth depende of the peace of the Church, and that

for two reason; for that the lawe of God commaundes vs, that wee should obey our kinges and princes in thinges that are not contrarie to the faid lawe of God, foe that he that obeyes God, he muste needes obey his lawfull Soueraigne, because God almightie soe commaunded, for that obedience wee owe to the kinge, is parte of that wee owe to God . But when and Protestant religion.

when men doth cast away this bridle by herefie, or by anny other occasion of their vnbridled and incorrigible humors, as they haue no feare of God, foe bear they noe dutie to their Prince, or Soueraigne. Wher- Enfeb. de fore Conftantius Clorus, father to Conf- vis Conft. tantyne the greate, a most prudente and va- lib. 1.c.11. liante Prince, intendinge to affay and proue Zozo.lib. the loyaltie of some Christian souldiers , he 1.cap. 6. faid vnto them, that if they would renounce Carol. Sig. their faith, and facrifice to the Idolls, they lib. 1. de should abide with him and possesse such ho- occiden. nors, and promotions as they had recea- imperio. ued of him: otherwise such as would refuse foe to doe, they should departe from him. Some there were who for to gaine the Princes fauor did as he comaunded, and renounced their religion, others refused foe to doe. But Constantius putt awaie such as did facrifice to the Idolls, and kepte with him fuch as refused foe to doe, saying that they were his best subjectes, for (quoth he) he that is a Traytor vnto God, will alsoe be a Traytor vnto his Prince.

2. The like alfoe did Theodoricke being carol Sig. an Arrian hereticke killing a Courtier of his lib. 16, de owne, whome he loued intirlie, for that occid.imp. from a Catholicke he became an Arrian on- histor. L. 5. ly to please the kinges humor, sayinge, that cap. 36. he could never keepe touch with man, that was not faithfull vnto God; Also the most valiant Martyr S. Hornusta said vnto the

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kinge of Persia, who comaunded him to denye his religion, and become an infidel, that if he should denie Christe, that was Lord and Redeemer of the worlde, he shoulde more easilie denye him that was a mortall man. Through want of faith therefore and good religion, rebellions are ftirred vpp against their Princes and Soueraignes, as alde insurrections of subjectes, spoyles and garboyles of Traitors, combustion and confusion of Common wealthes, and all other enormities and trespasses are committed. And as Aristotele faith : Quius v fus est optimus, eius abufus est pessimus, the more excellent and eminent a thing is if it be well vied, foe the more mischeefe it ingenders, and the more ruine it bringeth with it, if it be abused. For as nothinge in this world is comparable in goodnesse to the Christian Catholick faith: fo when the same is abused by fectes and divisions, nothinge did ever more trouble the Christian Comon wealth: for that discordes in matters of faith, doe procure and ingender discordes and differences in the hartes and mindes of them that professe the same, from which discords and variances proceedes foe manny mifcheefes and revolutions of Countries and kingdomes: and kingdomes deuided (as our Sauior faith) cannot longe endure. Therfore Theodofius the yonger, beinge at Conftinople, and leinge his Empire deuided

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and Protestant religion.

denided into fectes by the herefie of Neflorius, he wrotean Epiftle to that most vertuous and holy man Symon Stylites, which at that tyme did florish with most AH. Com. rare example of fanctitie, by which epiftle Ephel edi. he requested him verie earnestly, that hee som. 5. fould aske of God peace and vnion for the Cef. Baro. Church; and added thele wordes. Because tomo 5. that its division doth soe afflict ve, that it is the roote and fountavne of all our enils and calamities. Wherefore who foeuer will read the Chronicles of kingdomes, and the ecclefiafticall hiftories of the fainctes, he shall finde this to be true, by the warres that the Catholicks had in the Easte with the Afrians, and in Africke with the Donatifts, and the Gentiles and lewes against the Christians in all places.

3. And neither lewe nor Gentile are soe infestuous and pernitious againste the Churche and Christian Comon wealth, as hereticks; and especially those of our vnhappie times, and of all seets the Caluinistes, which are slames of sedition and destruction of Church and Comon wealthe, an infernall fire-brand that burnes where so as she all states and Citties where it is nou-rished, not vnlike the Cancker that eates and gnawes the body that seedes it: thus much you shall know by readings a booke called Incendium Caluinisticum, printed 19844

Hollen-

The Theater of Catholick

Hollenfen. hift. Angl. Anno 1554. idem in hiftos Scot. Anno 1567! Also the hiltories of the troubles of France lib. 1. Anno 1565. The historie of Flanders Anno 1555. in the adding tions of Surius 1585. Stanislaus Rescius Ambassadors and Treasure, for the kinge of Poland in Naples, did write a booke 15062 De Atheifmis & Phallerifmis Euangelicorum nostri temporis , videl. of Atheilmes and Phallerismes, I meane cruelties of the Euangeliftes of our tyme, neither onlie doe they destroie kingdomes, but alfoe feeke to deprine Princes of theyr lines, that oppole themselves againste their doctrine, for some of them conspired to kill Queene Marie, and one of them confessed the same at his death, which was at Tiborn the 18. of May 1554. Norman Lesby, Iames Meluine, and other Caluinifts in Scotland murthered the Cardinall of S. Andrewes in his owne howse and chamber the yeare 1546.and this by approbation of John Knockes Buchanan and others, of the Geneuian Confistorie.

Stow c. 1554.

Doffor Bancraft in his booke of dangerous positions. Lib. 4. c. 14. 6 in bistoria. lob. L. fley ep. Rojee.

Buchanan in his most wicked and vngodly declamation made at London against his dread soueraigne the last Queene of Scottes, incenfed both English and Scott tes against her, to deprive her of her life and of her kingdome, whose wicked defires, and desigmentes was putt in execution by the English in the moneth of Januarie 1587. which was a wonderfull prefident and

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and Protestant religion. miserable spectacle to the whole worlde. Knocks and one Lindelay another reprobate assistinge him, by their secrett combination with the Earle of Morton & others, fet vpp the Bastard of Scotlande who after he was promoted to the Earldome of Mo- Knox in raye and Regencye of that kingdome, he the Scotish went about to advannce himselfe vnto the bistorie Royall Scepter of the kingdome, boafting faid that himselfe to be borne in lawfull weadlocke, be syrants and therfore that he was the only legitti- against mate sonne of his Father lames the fift. God, sub-These impudent mates write in their boo- iettes be kes, that by godes lawes women shoulde their obenot be admitted to the gouernmente of dience. kingdomes: that the people of the ghospell cal, in ep; should not be tied vnto the lawes of kinred: Daniell. that kingdomes should not be given vnto ver. 22. althat kingdomes mould not be given vited leadged the nexte degree of fleshe and bloode: and by kellyse. that it Roode in the power of the people to Replie to create kinges, to depose or punish them at Sweeliffe their pleasure, if they give cause of offense: the hugoand this to be not only lawfull for all the nots of people, but for euerie one: that he is prayle France in worthie whatsoeuer priuate person he be, gregation, that shoulde kill any kinge that milgo-ar. 34 Line uernes himselfe: that the supreame autho- ther alfo titie confisteth in the people and not in the as Sleykinge, and this they did write only to take dan bath by awaye the last Queene and her issue (as it Zning.lib. it related by Adame Blackwoode) who 4. Epift. beinge big with childe, was pittifully ama-

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Blacuodeus Apo lo pro regibus cap. 2.3. & 4. Buchan.

zed and terrified at the bloodye cruefl and most horrible murther of her Secretarie Dauid Rice (a man of an innocente life and a most devoute Catholicke') without lawe, reason, or any instice, which was practifed by these mens procurmente and sinister deuises, in her owne fight and Chamber of presence, callinge for herhelpe, who was not able to releeve him, her felfe beinge in the like danger, as being straite conueide to close prison, and there taxed with an infamous reporte and imputation of her honestie (shee beinge most innocent therof) which was disulged and spread abroade by their calumnious practife of flaunderous libells, reportes, and letters to all Princes. Did not these lewed mates, as soone

as they revolted from the Catholicke Church, rebelle also against their Princes, and at one instant become enemies of priests & Princes, soe Stephen Bosgaie the Hungarian, and the Emperor Rodolphe, his page, noe sooner became a Caluiniste, then he made all Hungarie for the most parte to ioyne with the Turcke, and to rebell against the said Emperor. Geneva noe sooner opened the gates for Pharell and Caluine, but they shutt them againste their lawfull Princes. The Princes of Germany revolted from Charles the 5. Emperor, as soone as they forsooke their faith and became Lutherans. Flanders hath done the like especially such

The rebellion of she low countries is knowen by their owneedic. printed at Francfort.

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and Protestant religion. as embraced these newe setts, who rebelled against their lawfull kinge and against all his gouernors, as againste Margaret Duches of Parma, and gouernesse, of the lame, who was threatned to be murthered if shee should in any thinge gainfay them. In the fame danger was her sonne, the Duke of Parma by gunnpouder & vilde fire, which was prepared for him in a vaute to destroy him and all his traine at Antuerpe, and before him, Dom Iohn de Austria by the treacherie of one Bonitetius a frenchman, who Surius was suborned by the Prince of Aurenge to Lift. murther him, and missinge of their purpole, they deuised his death by many other miscreantes; Alsoe 1560 at Geneua Caluine and Beza conspired and combined together to murther the kinge, and to ranfake and destroye all the Courte of France, and Surius 14 persuaded Spifamius to be the Architecte of this detestable practife beinge backt and entised therin by Otoman the Turque: the cheefe instrumeres & compassers of which plotte, were punished the 24. of March of that yeare. They fet vpp and crowned alfoe the 13. Lodouicke the Prince of Conde kinge, and Suring. called him by the name of Lodouicke 13. 1567. the firste Christian kinge of the Franckes,against the trewe kinge thereof, this is proued by Peter Carpenters booke a hugonot, who writeth that to noe other purpose were intended all the deuises and machina-

The Theather of Catholick tions of the Causaries (foe he calles the hugonotts adjected to this cause) then to abolishe and destroye the Queene mother with all her whelpes, and therfore faid he; Beza chargeth and accuseth the lompishnes and flowe indeuors of the caufaries, through their quiett rest and peaceable disposition, relented in their rancor and malice againste the papistes, and the kinge, and that he acculed he Hugonott princes for not destroyinge and killinge the Princes of France, and that in all their affemblies and meetinges they neuer once make any motion of peace, of God or his religion, but rather of warres, troubles, tumultes and fedition: they alfoe complotted the kinges death at Amboise, before the edict of pacification which Wasanno 1561. 6. The like is read of that vnluckie Luther

Sur. bift.

who wrote and wished the Cittizens of Hall, and the subjectes of the Bishopp of Mongontia, to putt away, or murther their Archbishoppe. And called Cæsar, and all Christian Princes Traitors, Tirantts and reprobatts: he exhorted all those princes to wash their handes in the bloode of the people and Cardinalls. Did not Farnar the

Idem ibid

Sur. hift.

kinges gouernor at Rochell, betraie that towne assone as he was infected with Caluinisme, and made the same to rebell a-

gainste their kinge by the instigation of North? Beza commended deceire, and that it is

and Protestant teligion T it is good to embrace it fometimes, videlicer, to faine one thinge, and to doe another. Also they foughte to murther Herrestus Archbishop of Coline, and the Prince Ferdinand his brother. What shall I speake of the two kinges of France, Francis and Charles the 9. how often have they rebelled against them, and how often have they foughte to murther them, as they have don Frances Duke of Guile by the instigation of Beza, and by the treacherie of Poltrot, for they neuer spare to plott the like tragedie, when they can bringe the tame to paffe, by whatfoeuer meanes of dissimulation, deceite and hipocrifie as they write in their owne Bookes ? Were not the Ministers of Scotland in the fielde with the Earles of Anguish and Marre, and others against his maiestie that nowe is? was not their detestable plott of betraying their Countrie and Prince, detected by the Earle of Gory, before his death? For that conspiracy did not Patricke Galoway minister of S. Johns, on Andrew Pollard lubdeane of Glalco, Iames Carnihel minister of Haddington, Andrew Hea person of Panfroe, Andrew Meluin professor of dininity in S. Andrewes, and divers others cheefe ministers of that Contry, flye into England, and for this traitrous tack were there receased and cherished? Did nort Robert Pont and Walter Baquanquell minister, by the instigatio of lames Lanson cheefe

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cheefe preachers oppose themselves against his maiesties edid that now is publickly at Edenborough? Did not these ministers delimated of his maiestie, also to be admitted in parleamet about their bishopps? Is it not one of their cheefe articles, that it is herefie for any kinge, to call himselfe head of the Church within his realme?

A prosecution of the laste Chapter, that heresies are the causes of troubles and disquiettnes.

CHAPTER V. To me v. sib

He other reason of these revolud tions, is the fauor that kinges & GG Princes doe giue vnto heretickes, when they doe not in time punish them, or at leaste ridde their Countries of them, because that kinges or Princes, growinge forgettfull of God, have a more respecte to their temporali commoditie, then vnto the will of Godjor the good of his Church, thinkinge by their owne in duftrie and reaton of estate , themselues and their estate be fure and secure: yet God almightie doth often fuffer them to fall into great miferies, and calamities, and their kingdomes to be ouerthrowen and ruyna ted. Valent an Arrian Emperor did fenda gainst the Goathes his great Captayne, and a denout Catholicke, who was called Traian, and was ouercome by them, when

Tripers.
bif.lib 8
cap. 12.
Theod.l. 4

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and Protoffant religion. he retourned he reprehended him, & called him Couard, he answered, it is you, and not I that have loft the victory, for that you haueforlake God, he gauethe victory to the Barbarians against thee Also the faid Emperor in his iourney against those Goathes was merre by the holy Monk called Ifacius, who faid vnto him whether doe you goo han Theod !. 4 uing God against you, for against him thou cap. 30. makeft this watre &cc. give over thy warres Metal in against God, and he will give over his war? vita Ifacij res against thee! a nogge out a hooned north 2. Valentinian the younger who being de- Theod lib. ceaued of his mother luftine, did fauor the cap. 14. Arrians, was parco flight by Maximus the Tyrante, who made himfelfe Emperor, and foe Theodolius the great did write vntd him, that is was goods inftiudgment, that carol. Sig. he should sufferthat infamy, for that he for 116, 9. looke the trewe Christian catholicke religion, and fauered the enemyes thereof . So Winceflausthe 12 kinge of Bohemia by his Eneas Syl. falle reason of estate, giving tolleration hift. Bobemia, c. 35. vnto the hereticke, was both by them deprined of his life and kingdome. In apply of 3. Boleslaus Prince of Polland, did fuffet lib, 6. hiff. the people of Prulia to renounce their Polo.

Christianitie, and live in Idolattie, for which they four him a verie riche present but was after overthrowen by them, with the rayne of all the kinges and the nobilitie of Polande.

Nice-

The Theater of Casholick 4. Nicephorus Coltant for that he famored Sabel, Aneas 8 c.6 fecrettly the Manichees was quenthrowen Carol. Sig & flaine by the Bulgaren. The like example de regu wee have of Geffulte Duke of the Lombard Genebr. in des, who for fauoringe the Arrians chia Chron. An. 607. armie beinge fouerthrowen ... Was flaine himfelfe by the Auoros, whole wyle betraied the Cittie whetin fhee and her holy band lined, to the captaine general of them , thinkinge to marry him after & but fhee first was dishonored in her bodie, and then hanged a liue vppon a Gibbett. is ge agr 5. Not without cause did God lay vinto Num. 16. Moyles, departe from the Tabernacles and tentes of wicked people and touch no thinge that belonges vato them. God fent 4. Reg. 17. lios amoungst the people of Samaria for ha uinge Idolls, both to kill and deftray them, Geneb, in wherfore the Circie of Partie hath this ford Chron. monumente engrauen vppon her gates, one God; one kinge, one faith, one lawe. 6. Hence it is written by the boly Chofte in thele woordes. All the kinges, belides Dauid, Ezechias, & lofias finned, and that the kings of Juda for fakinge God, and his lawes, were with all shelr kingdomes deliuered vnto others, and their glorie to strangers : and although Danid did committ adulterie and foe Egethias alfoe offended by his oftentation we yet because they for 2. Reg. 11. fooke not their faith, and religion, nor made Ifa. 39. shippwracke thereof, it is not counted

that

that they finned, for that to forfake our - faith, is the greatest sinne that is.

That God doth extende the rodde of his Wrath vppon Princes and Common Welthes infected With herefies.

CHAPTER VI.

I. He fore punishmente and affliction, by which almightie God, God ach prosecute this wickednes, many authors doe treate therof, esepcially the ecclesiasticall histories, and of late Thomas Bozius. For none are more Ecclib. prone to wantones & riotous mildeamea- cap. 17. nors, which enerie Herefie bringes with it figno 16. then Princes, because commonly they are brought vpp without due chastilment and correction, and because each man soothes them to flater and mifreporte the truth . As also because they are loath to submitt themselues to the ecclesiasticall discipline and censure of the Church, or to acknowledge anny spirituall power in the Church of Christe, to constraine them as it doth heretickes, of whom it is faid by the prophet and proued by experience, that the nation and people that ferueth her not, shall perish: wholoeuer obeieth her not must be accounted as Ethniques: & yet (to mantaine their absurde herelies) they doe labour to deface

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The Theater of Catholick

deface and infringe her authoritie as wee fee in all ages, yea onlye the disobeinge the authoritie of the Church, and the centure of S. Peter, and his successors, is the cause of all the herefies, that euer were, and the Princes that hearken vnto them, and forfooke the Church, by defendinge them, were veterly destroyed with their states. For what punishment doth he deserue, that vnder the pretence of Christianitie, makes warre against Christ, and he that shall call himselfe the childe of the Church, destroies and rayles a flame therein? all which examples it were to long for me to repeate, for I will not alleadge here, the dolfull and ruynous example of Constans and Valens Emperors, who were enemyes of the Church; neither of Hunericus kinge of the Vandals; neither of Balilicus the capitall enemie of the Councell of Chalcedon, who was depriued of the Empire by Zenon; neither of Zenon himselfe, which was buried aliue by the comaundement of Ariadne his wife, nether of Heraclius which in the beginning was a catholicke, and a valiant Prince, but after became an heretick, and loft foe many noble Prouinces in the Easte, and dyed of a most shamfull disease; nor of Anastasius, vnto whom a vision did appeare of a terrible and dreadfull man, with a booke in his hande who opened the booke, in the which thename of the faid Anastasius was written,

Ionas 1.3, ibi. Ion & Paulus Diaconus lib. 7. c. 1. Carol. Sig. lib. 7. de

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and faid these wordes, vnto him; For thy errors and peruerfe faith I will cutt shorte of they life 14. yeares, & blotted out his name, who a little afterwardes, was flaine by a thunderbolte; neither will I handle the miferable end of Constantius Copronimus, who was foe forfaken of God, that he cried sigib. An out and faid, I am cast into a fire, which shal 776. neuer be quenched; neither of Philip, who impugned lacred Images, degraded and put from the Empire, and his name taken out of the Coyne, and publicke Roules, yea and blotted out of the Masse; neither of Leon Isaurus Emperor also, who lost the occidental Empire, and was the cause that Gregorie de visis ilthe 3. did transfer it to Germanye, and the luft, Geneb same translation confirmed by Leo the 3. in Chron. Nether of George Pobibratius, who per-Cedrenns fiftinge in his obstinacie, and perfidiousnes, & Zonswas excomunicated by the Pope, and lost feriptores. both the kingdome of Bohemia and his mich. at life. The like did happen allo in our dayes, Ifels hift. to Christiernus kinge of Denmarke, who Surius forfakinge the Catholicke faith, was depri- hift. ned both of his kingdome and libertie. For omittinge more exaples, it is well knowen, that God doth not only punish wicked Princes with woefull endes, but also their kingdomes and Prouinces, who embraced herefies. And although the inconftat course of this channgeable worlde is fuch, that noe kingdome or monarchie can houlde it

felfe

The Theater of Catholick felfe stedfaste, or firme, or free from reuolutions, yet fatall chaunce, and alteration for the most parte proceeded of heresies & diversitie of sectes in religion, and this you shall know by historicall discourses, if you will rippe vpp and peruse the anciente beginninges of these disastorous events.

The reno-Incions of of the Romane Empire began by the Goathes.

The Goathes were the firste, that made their inundation in the prouinces of the weaft Empire, and made also hauock of the auncient monumets of the Romans, the monarkes thereof abusinge their powerfull force and strenght, accordinge to their owne sensuall affections, and beastlie concupilcence: ecclefiasticall censures beinge not obeyed, for that the most parte of the Christian Princes, held in contempte (by the inftigation of heretickes then fpringinge vpp) all spirituall regiment and jurisdiction of the Church . The Goathes themselues as longe as they were Catholikes, were most valiant conquerors, but by the instigation of their Bushopp called VIfillus, an Arrian hereticke, they were presentlie deuided by fectes and discordes, and ouercome by the Hunnes. Atilla their kinge like a most raginge swifte streame ouerunning, and deltroying all where he came till, he had difpossessed those Goathes of all'the Prouinces they had taken. And when those Goathes came to Spaigne and ouercame it, the hereticks called the Priscillians, infected it. When the

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The Goashes brocken by barefie. Carol. Sig. de occid... kmp. 1. 8.

Libr. 3. facre hift. epift. 93.

and Protestant religion ... the Vandalles destroied Affrike and made Africane themselves Lordes of the same, the here-confounticks called the Donaitstes, peruerted and ded by befowed their herelies there. Africi abundantes immenfa multitudine Donatiftarum quibus pracipites fe dederunt in gurgitem turpitudinum, rnde Deivindicta factum eft, vt dedignantes fan-His obtemperare facerdotibus &c. As Saluianus Bishopp of Marcell and Cæsar Baronius feteth downe, when Affricke did abounde 4nn 427. with infinite swarmes of Donatistes, by which they were owerwhelmed in the gulfe of all filthines: by meanes whereof, and for not obeyinge the holie prieftes, the wrath of God was executed vppon them, and by the iuste judgment of the almighty, they were rendred up to the mercileffe and bloodye handes of the Barbarians. Like-France bloodye handes of the Barbarians. Like destroied wise when the Franckes breakinge out of in time of Germanie, wasted all France, the herefie berefie, of Vigilantius tooke footinge therin . And when the Longobardes occupied and spoiled Italie, divers fortes of herefies were Italy de-

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en he obedience to the Churche.

3. But what shall I say of that wreatthed and miserable tyme, when the Sarasins
breakinge out of Arabia, despoiled and wasted the most notable parter of all Asia, with

As also when the Normanes violentlie

rushed into France, the French shewed litle

embraced there, especially againste the strong by councel of Constantinople, and Chalcedon. berefie.

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The Theater of Catholick

The Eafle in a milevable estase' by heveste.

foe many sharpe stormes and troublesome garboiles? Was not this pestilente generation, first set abroache by the instigation of wicked Mohomett, borne for the ruyne and destruction of mankinde: whose force (the diussion and heresies of Nestorius in the easte encreasinge) more, and more encreased? Was not Sergius, for that he was exiled out of Constantinople for that heresie of Nestorius, the helper of this Mahomett against the Catholicke religion, as Luther and Caluine doe now a daies helpe and further the Turcks and other reprobates of that stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liverie, against the Catholicke sets of the stape and liveries, against the Catholicke sets of the stape and liveries, against the Catholicke sets of the stape and liveries and sets of the stape and sets of the stape and liveries and sets of the stape and sets of the

tholicke Church? Was not Juch a rumul-

tuous broyle and confuse disorder made at

Constantinople by the procurement of the

heretickes, the verie tyme when Nestorius

hatched his herefie, as that Marcellinus doth

Marcell, in Chron. Cofa. to 6.

reporte, 445. that the sedition was see greate, that many kild themselves yea such a slaughter was comitted, that the streates did stincke with dead carcasses, famine, & pestilence, disease, & wreacke of all thinges, which did happen there, the chefe Church of that noble Cittie beinge burned; soe as no sooner did that ougly blossome bud forth, but that noble Cittie of all Citties (before that heresie) most storishinge, was become most lamentable and desolate, for heresieeuer bringeth with it abhomination, and desolation, as the sacred scriptu-

Marc. 24. Daniel. 9. qu ty th Pri als

gius

res proue . Afterwardes in the yeare of our conftantio Lord 1453. the faid Cittie was distroyed nople 14and taken by the Babylonian and Turkish ken. Pharao, for that they held divers herefies against the holly Ghoste, and for that they did breake from the determination of the Councells of florence, wherein they were reunited vnto the Romaine Church, their Emperor Iohn Paleogus, and their Patriarche consentinge thervnto. And as longe as religion did florish in Greece, their Empire alfoe did florish, and when religion failed, their Empire was tourned vnto a perpetuall moorninge and pittifull flauerie of vnfuffetable tyrantes, and Sathanicall crewe of Turkish burden. And in the yeare 1558. the Province of Libonia which was of the knightes of our Lady de Teutonica, was taken by the Duke of Muscouia, when they lofte their faith and ymbraced the herefie of Luther. Hungarie and Trafiluania may to their great cost beare wittnesse also that this is true, who forfakinge their Catholicke faith, are ouerwhelmed with the infernall thraldome of turkish Pharao.

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4. Wherfore should I not spreake of great Brittaine, sith Gildas that most eloquente and aunciente trewe writter of that tyme, saith. The Brittaines brought for their aide the Englishmen against the Pictes, and Scottes, at which time it was altogether destroied by the heresic of Pela-

50 The Theater of Catholick

gius a Moncke of Bangor: for chastisment wherof, almightie God suffred the Englishmen to turne the edge of their sworde vppon those that sent for them, for their defence, and dispossessed them of their Coun-

Vortiger
was the
leader of
theChurch
when old
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trie, and made themselves Lord thereof, & called Brittanie Englande by their owne name: so that heresie did soe increase in that kingdome about the tyme that S. Gregorie did send S. Augustine, and other holy mounckes thither to preach the Catholick faith therein, that 9. hereticall bushoppes beinge there before them no one catholick

beinge there before them, no one catholick bishopp was found. Ireland alsoe when the Englishe in kinge Henry the 2. gott footinge therein did little esteeme the sacred censure of holly Church, and the noblemen of that kingdome did vsurpe

Bern. in vita Malachiæ, Dolman, Lib. 2,

Church livinges as may appeare by S. Bernard. Edward the 3. beinge a most glorious kinge, his end was pittifull, his heire kinge Richard after infinitt sedition, contention, and blood-shedd of the nobilitie and others

was deposed and made away, the bloody division of the howse of lancaster, & yorcke came in, and endured almoste one hundreth

yeares, with the ruyne not only of the royall lyne of Lacaster, by whom especially

John Wittcliffe a peruerse hereticke condemned in the Councell of Constance, was

fauored at the beginninge, but with the ouerthrowe of many other Princes and families,

milies and most pernicious warres and garboyles continued both at home, & abroade with the loffe of all the stares and Prouinces of France, Thomas Walfingham ferres downe the Commotion of King Richard the 2. his time, againste the nobilitie and Cleargie vnder their feditions Captaines, lacke Strawe, Wart Tyler, and the reft, & foe againe under other kinges whileft this herene lasted, and namly against the two most valiant Catholicke Princes Henry the 4 and 5. his tonne: in the first yeare of whose rayne, to witt kinge Henry the fift, John Stowe wryteth thus. That the fauoters of Witcleefe his fecte did nayle vpp fcedulles upon the Church doores of London containinge, that there were an hundreth thousand readie to tife against all such as could not awaye with their fecte. The full tumultes of Pollardes and Wicliffians in England were Anno 1414. and hereon followed the open rebellion of Sr. Iohn old Caftle and Sr. Roger Acton and others in S. Giles filde by Holborne, neuerthelesse this lecte could never take hold or prevaile in England, neither then or after: vntill foure pointes thereof, beinge renewed by Luther and Zuinglius, the later, I meane Zuinglius his fecte, was admitted in kinge Edward his dayes.

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Did not the kinge of Denmarke bringe the people of Thretmarle which were a

Cef. to. 4. An Chrifi 379. libris ad Gratiani. Cal Baro. \$0. 4.379.

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free state, into a vilde thraldome, afterthey were Lutheranes? whereas, as longe as they were Catholicks they were a free state of their owne. S. Ambrofe also doth proue the fame as Cæfar Baronius doth alleadge, and faith: Vna cum bærefi in regna cladem in-S. Amb in nehi & cum fide catholica falutem ferri &c. that noe sooner heresie was broughte in, then presentlie the kingdomes where it crepte in, were overthrowen, and quickly destroied. and were againe reltored and established by Catholique religion. This he spake of the Empire of the easte, sieque in occidente acenmulari victorijs Gratianim: that in the wealt by the Catholique religion, Gratianus the Emperor did encrease in many victories. Cum in castris excubant cum gratia atque precibus Sacerdotum fancta religio, when the priestes in the Campe did watch in prayers and other exercises of facred religion. Contrariewise you shall see the happie and florishinge Empire to decay and cast topsie turuie when the Emperor did fauor herenques, or at leaste when they were flacke in defendinge the Catholicque religion, adeo, faith he, ve perspicue intelligas claram victoriam religionem penitus confequi, herefes tristes erumnas euocatas ab inferis fecam ducere, foe as you may plainly percease, that by religion victorie was gotten, and alfoe by herelie woe and wreake, and all other dolfullelamitie and hellish confusion was broughte

The Theater of Catholick

and Protestant religion. to the worlde. The like affertion hath holie Bafill, quod enim comune est ciuitatibus omnibus vt cum semel hereticis aurem prabent, mox vna cum berefi diffentiones , rixe, ac mala omnia fu-An. Chrigata recta fide paceque subintrent, ita plane Neo- 51: 363. cesarientibus accidit, that which is incident to all Citties, when once they give eare unto hereticques, presently trewe faith beinge once abandoned diffentions, debates, and all other milcheefes will creepe in, as wee see an euident example to those of Noecessaria, what heresie, saith he, but which was contraire to the traditions of S. Gregorie the greate, his wordes be thele, aduer faria traditioni magni reuera Gregory.

The like miserie yow may read by tomo 4. the Epistles of those holy Saincles videlicet Mileuitanus, Eusebius and Balilius to the fi 371. Bushoppes of Italie and France and related by Cælar Baronius, in which he wrote as followeth. Miferandus status orientalis ecclesia Gc. The state of the Easte Church is to be pitted, for not onlie two or three Churches haue fallen vnto this dangerous tempelt, but that mischeefe of herefie hath extended her selfe from the bondes of Illina vnto Tebaira, the feede of which was first fowed by Arrius, and afterwarde was gathered by wicked people, who have broughte forth wicked and pernitious fruites: and discipline and doctrine of pietie and goood life is ouerthrowen, all bondes and obligation

An. Chrimany herefies in the Eaft.

Bafil. ep.

69 cal. Bar. to 4. of honestie and charitie is confounded and

decaide, none hath fway ouer others, but he that is most wicked: whose rewarde is the government of others, and he that exceedes others in blafphemies, exceedes all in the episcopall dignitie. The granitie of Bishopps is lost, the honestie of Pastors is gone, the holy Canons of the Church are troade vnderfoote, the releefe of the poore is altogether abused to their filthie vie. The occasions of all such mischeefes are laide open by Saincte Optatus Mileuitanus, who hauinge reckoned the bloody and cruell actes of the heretickes called Donatiftes, he applied that place of the scripture vnto them. Veloces pedes eorum ad effudendum fanguinem, their feere are verie swifte to shedd blood. And then addeth In Maritania ciuitatibus &c. In the Citties of Mauritania by your procuremente they were affrighted with many garboiles, Children were kilde in their mothers bellies, men were murthered and torne in peeces, matrons were violated, infantes were flaine by riping vp their mothers bellies, behould this your Church which was mantained & vpholden by cruell and bloody Bishoppes, whose

greatest furie, and vildest tacte, although in their estimation it seemed the lightest, was extended vnto that which was most sacred & holie, which those ympious sacrilegious, and Sathannicall Bishoppes have violated,

they

Cruelty of here: iques Mauritania videl. the fea coast of Affrique next unto Europe.

they cast the Eucharist vnto dogges, not without manifest tokens of Godes divine reuenge, for those dogges beinge enkendled with rage and madnes, infulted vppon their maisters. Hi fancti corporis, guilty of the holy body, and to are them in peeces, and some of them did calt forth out of a windowe a boxe of holy Chrisme to breake it, but the angelicall hande by Godes protection preserved it from beinge broken, amoungest the stones; The like facriledge the hereticks of our daies beinge missed by the same Sathanicall spirite doe comitt and perpetrate. And hauinge recorded other wickednes of those hereticques in all these execrable procedinges, faid this bleffed Author, the Bishoppes, and priests felt their greatest smarte, soe that the Bishoppes, and priestes beinge taken away, the people would be veterly e and eafilye deluded, and ouercome, for how can the flocke defend themselues when a multitude be gouerned without a rector, noe otherwise then the Pastor beinge taken awaye, the sheepe would be a bootie for the wolfes : by your wicked aduife the faithfull are difarmed, the priestes are dishonored and spoyled of that reuerence, which ought to be given vnto them in honor of his holy name, by whome they were ordayned. For they were made perfecte by him and worthie of all reuetence; and therfore you abuse Godes voca-

malice, Godes divine ordinance, and ther-Pfal. 10. fore of you it is said. Quoniam qua tu perfecisti, ipsi destruxerunt; for whatfoeuer thou (ô God) broughtest to perfection, they brought to destruction. What is more wicked then to exorcife the holy Ghoaft, to breake alcares, to cast the Eucharist vnto brutish beasts? And in the 9. booke he saith; Quid enim tam facrilegum eft quam altare dei in quibus vos atiquando obtuliftis, frangere, radere, or remouere. What is more facrilegious then to breake, to cutt, and remoue thoses altares, vppon which fomtimes your felues did offer, in which the fuffrage of the people, and the members of Christe are caried, in which the omnipotent God is called vpon, in which by your praiers the holy ghoaft comes, and descendes? Vnde à multis pignus Salutis aterna &c. from whence comes the pleadge of euerlastinge saluation, the safeguarde of our faith, the hope of our refurrection is receaued; for what is the alter but the lodginge and feate of the body and blood of Christ? All these you in your furie and rage haue either torne, or brocken, or remoued: wherein hath Christe offended you whose bodie and blood dwelled there for certaine momentes? You have brocken Challices which carried the blood of Christe,

and Proteffant religion.

Christe, and converted the vie therof and forme into Lumpes, exposinge them to a wicked fale, and have herein redoubled your villanie by fellinge them to filthie women, pagans have boughte them to tourne them for to make facrifice to their Idolls. O wicked acte, o vnípeakable villanie, to take from God, that which you have dedicated to Idolls, to robbe Christe to the end you might exercise more facriledge. What horrible feates have you practiled towardes facred Virgins, confecrated and dedicated to almightie God, from whome you have taken away they veyle of their dedication? Thus farre this bleffed Saincte, Optarus Milleuitanus, as Cefar Bat Caf. tom. ronius doth relate. The like tyrannie was anchriexercised and archived by Iulian the Apostate Emperor, for he made an edice, which he divulged in all places, to robbe, and spoyle Churches, againste whom S. Na- Naz. ore zian. framed his speech thus . Your edict tione priwas aswell privatlie and actually executed, main lul. as it was publiquely disulged, and proclaymed against facred and religious howles. For that I should let flippe, the spoylinge and ranfakinge of Altares, takinge awaye of all religious ornaments, and doharines from fanctuaries, and holy places, which were a bootie vnto his vnlatiable and greedie desire, which was putt in execution by wicked instrumentes, his impietie.

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The Theater of Catholick pietie and coveroulnes instigatinge him thereunto, he determined alfoe to deprine the Christians of all libertie, and trust in the common wealth, and to inhibit them of all Councells, marcketts, affemblies, and judgmente:neither could any have the bepents of thies thinges, but fuch as woulde facrifice to Idols. O lawes and law makers and kinges, who as the beautie of the heapensand splendor of the sunne, yea as the brething of aire, by common clemencie expoled, to all; and that truly superabundantly, do you so make the vie of lawes equall to all free men, and reverenced of all, that you decree to deprine Christians of it, that beinge euen tiranically oppressed, they may not be able to exact the penalties, nor to fue any one for any wronge or extortion done against them. For to practife these thinges, the bangman, yea that homicide (faid, the laid Saind) pretended justice, and did vie collorable defele of scripture, in soe doinge. For he alleadged the places of scripture that Christians ought patientlie to beare all wronges, to fuffer al injuries, rather then once offend any . That wee should possesse nothing or haus any propriety, and that we should despite, and sett at naughte all thinges, that either the eare doth heare, or the eye doth fee, or the flesh can feele, that wee should render good for euill, if a man would strike vs vpon the one checke, wee

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Matt. 5.
Rom. 12.1
Cor. 6.
Matt. 10.

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and Protestant religion.

hould turne the other, and that wee thould possesse nothinge but our Cloake, or our Ruff tib.

Coate, with many fuch places. 1105 10 7. But that of all most to be deplored he Annianus inhibited Christians the schooles of Rheto! lib. 12.

rique or Gramer, wherfore the laid Naz.did most bitterlie inneigh against him sayingewhat reason have you of all men most incostant, to goe about, to take away from Chriflians the vie of learninge, thus far S. Naz.against Iulian. Alsoe in the yeare of our Lord 366. when the Arrian herefie was promoted by the fauor of the Emperor Valens, the faid holy man made a most eloquet Oration, the title whereof is called (Ad fantta Laminia) when that herefie (faid he) was guarded and adorned with the ymperial crowne of Valens, and foe like a fawfie princocke grewe foe infolente, not vnlike the daughter of Herodiades, beinge not contented with the gift of the head of one's. John Babtilt, was made droncke with the bloode of many Bishoppes and holy people, in the repreisinge whereof, the bleffed Sainet

thewed his great defire, and as in the ftare of the Easte Church in those daies if the Lord of hoastes, non reliquisser nobis semen oc. had nor left some seede with vs, wee

had bene like to Sodom and Gomora, and as they had S. Naz andholy Bafill, fo we have most verruous holy and learned Doctors to represse this wicked herefie, which as it

doth

The Theater of Catholick doth exceede all the herefies that ever were in ympietie of Doctrine and wickednes of life, so it doth alsoe surpasse all Heretiques, Infideles, Turcks, and lewes in all bloody feates, cruell exploites, Babilonian confufion, tragicall deligmentes, diuelish purpofes and plottes, yea and strange invented lawes newer heard of before, with their most rigorous execution.

You see the fruite of heresie the complotters and compassers thereof, the cheefe Architects of her detestable practise, her effiminacye & luxurious wantones, her inducementes to all abhominable pleasures and licentious libertie, her bloodie imbrumentes and lamentable tragedies in eueric countrie, where shee was nourished and inmented, which brought a malle of milerie and calamitie with it to those places that receased her, the shipwracke of whose opulente and aboundance fortunes, can beare wittnesse thereof, obstinate pride, presumptuous and turbulent spirittes, dislike and disdaininge of good order and sound dist pline, contempte and despising of authoritie, curiofitie and affectation of noueltie, discontentment and disquietnes of mindes, through ympatience of filthie lufte, and other malignante private humors, which were neuer inspired by the spirite of God but by the fuggestion of the divill who was the cause thereof. of the

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Of the miserable death and endes of such as deuised and defended the protestant Religion, as also other herefies.

CHAPTER VII.

Calcine, even in this world, whem he 1. He first plotter of this herefie

Corains a Lucheria protestant witeth,

was Martine Luther, who felife Luthers ende was noe leffe miferable. He after that he had furfeyted through one nightes goffopinge, himfelfe beinge fild intemperatlie vpp to the throate, was found dead in the morninge with his wife, and sa it is suspected was choaked by her. Henrye Zuthphan which was the first that brought Lutheranisme into Breamer was afterwardes burned at Meldorphe in Thretmarffe Anno 1524. Hulderique Zuinglius, an Apostate Priest, in a furious skirmish, beinge leader of the Tigurians, whome he brought to that dolefull battle, animatinge them to the combatte, as fur mountinge their aduetfaries in multitude of fouldiers, were all ouerthrowen, and he himselfe was found dead amoungest the dead carcases, and was east into the fire, foe as he suffred a double Zuinglius death by fire and fworde. Of whome the death. Epitaph was made thus and their was all Conved in Theolog. Occubuit patrio bellator Zuinglius enfe,

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Et gressa est armis gens populosa suis. 244. Zuin-

Fox. pag.

And the sword of his Countrie did pierce, Genebrardus in His fide by many bloody batles fought: Chron. 2. His Country vnto ruine he brought. fol. 72. Coradus a Lutheran protestant writeth, that God manifested his judgmente vppon Caluine, euen in this world, whom he vifitted in the rodde offurie, and punished him horribly before the dreadfull hower of his Calsins suphappie death ; for (faith he) God by dreadfull His powerfullhand did foe fricke this hedeath. eresique, that beinge in desperation, blatpheminge is and curlinge the name of God, land calling uppon the diville he yelded expo his wicked ghoafte, havinge an vglye send filthie spollume in his privie partes, out of which there iffued fuch a number of dins bis .- loathfome and flinckinge woormes, that shot any could abide to come nere him; death. Epiftola this farre the faid Author; Carolafta-Carolafta- dins was flaine by the divill , as the minifters of Bahll themselues doe witnesse. di. Oecolara Oecolampadine also a married Mounque of dus death, the order of S.Brigger, and one of the firste and principalest Architectes of the proteftante religion, was founde flaine in his bedd, by his wyuesfide, and that by her or rather, Luth. lib. by the divill himselfe, as Luther thincketh. de Miffa The Duke of Saxonie, and the Lantgraue of privata. Hesse, which were the cheese promotors and Patrons of lutheranisme, were in battell vanquished by Charles the fifte, deprined of Zuin-

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The Theater of Catholick Zuinglius theW arior was flaine in the fielde

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and Protestant religion.

of their dominions and kepte in prison by him many yeares. The Prince of Condye, The prinand the admirall of France, which were the ce of Connottes in that Countrye, were alsoe vanquished and ouerthrowen in the field with their kinge, after many other overthrowes and flaughter of their adherentes, the one, I meane Condie, was flaine in the battell of larnan, the other waskild in a triumph at Paris, his carcafe beinge cafte from the topp of a high howle, his necke beinge broken and his body torne, was drawen by a rope through the ftreates, and hanged not much valike to fezabell, where also the Prince Montgomery was beheaded, beinge agreat defender of Caluinifme.

2. The same miserable end they tasted The death also that were the patrones of this wicked of such in ghospell in England as Queene Anne Bul- Englad as len Thomas Cromell, the Duke of Somer- were ! 4. lett, and Thomas Cranmer Bishopp of Can- trons of terburie. The first was accused, arraigned Prosestany and convicted of a filthie incest, her suppofed Father beinge the judge thereof, and by his sentence putt to death, who was so belotted of her filthie love. The next was condemned and putt to death for herefre and high treason by kinge Henry the eighte vnto whom he yealded himfelfe both foule and bodie before, by the lawe he made himselfe videlicer, who so ever should be cast

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into the tower, he should be put to death without examination. Fox act and monuments 562. whome he called the wall and 674 6900 10 defenie of the protestant Chruch. The third which was the Duke of Somerlett, beinge wncle vina kinge Edward, his vicar generall in all ecclefiafticall caufes and protector, and as it were kinge of the whole Realme, was deprined of all auftoritie, and publiquelle beheadded. The last which was Cranmer, after abjuringe his wicked herefie at Oxford by Queene Marie. Robert Barnes, Thomas Gerrard, William Terom, beinge the first cheese instruments that Kinge Henry the 8. had to perswade the people touching the kinges supremacie in ecclefiafticall caules, were by the faid kinge Henrye burned afterwards, and the faid Barnes beinge there at the stake, and the flame readie to lay hould vppon him, faid - these words. By our meanes the kinge was made absolute kinge of England, whereas before, he was but halfe a kinge, and for our paynes, this is the rewarde wee haue. Anno Domini 1540.

Prince of Aurengs deash.

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The Prince of Aurenge that was the author and enginer thereofin flanders, was flaine with a piftole in his newe wyues lappe, by Balthazer Gerard.

Ludouicus Nalconius, brother to the Said Prince, and the cheefe author of the rebellion of the laid lowe Countries, in the

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battle of Mokens which he lost, the Spaniardes havinge gotten the victory, was burned in a little cottage aliue, whether he fledd for safeguard. In that battle also, his Brother Henry perished, as his brother Adolphus, did perishe a little before in Frislad, William Lumenus the Earle of Manssil, after defilinge his murtheringe hands with the cruell death of many religious persons, priests and Catholiques in Holland and Zeland and other places, was kild by an Englishe dogge that himselfe brought vpp.

4. The Battard of Scotland, Iames The Earle Earle of Moray, that troubled Scotland of Moray with the same heresie in his greatest triumphe beinge accompanied with 500. horsemen at Lith, was short by a gunn, by which he was slaine, the author therof escapinge harmles: & notwithstanding he was admonished the night before, that there was such aplot laid for his destruction, yet he did not shunn it. Iames Duglas Earle of Morton, a great defender of Caluinisme and persecutor of the Catholiques, was beheaded at Edenborough for treason against his maiesties

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5. The first that broughte it to Denmarque, was Christiernus king of that Countrie, who was depriued of his kingdome, and banished by his subjectes, and beinge by the intreatie of Charles the fifte, and Henry the 8. his kinsmen retourned home,

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was apprehended of his subjectes and caste into a filthie caue, where he ended his life

most miserablie.

The first who preached protestancy in Ireland.

The first that euer preached protestancie in Ireland, was George Browne, who in kinge Harries daies was made Archbishoppe of Dublin, the capital cittie of the kingdome of Ireland, and the first funday he preached the protestant religion at Dublin, he made a Catholique sermon at Christs Churche, and desired his audience neuer to beleue him, if (through frailtie of the flesh, feare of the Prince, or loue to temporall interesse) he should preache the contrarie: and the verie next fonday ymediatly followinge, he preached protestant religion, which was nothinge els then a deniall of that which he preached the fonday before. Vnto whom tome of the Aldermen of that Cittie faid. My lo. doe you not remember that yow wished vs not to beleue you, if happilie yow should preach the contrarie of that yow preached the fonday before? To whom he answered sainge, I must needes have done soe or else have lost my liuing. This man, when Queene Marie came in, vpon his recantation, was restored to his livinge, & the night that his Bul came ouer, he was found dead in the morninge. Some faid he died for verie great ioy about mid-night when vppon the fuddaine he receaued newes that he was restored to his ArchArchbishoprique.

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7. The Duke of Norfolke which gaue Norfolks his verditt for the supplantinge of Catho- his death lique religion, and for the advancinge of the protestancye with Queene Elizabeth in her first parleament affembled for that purpose beinge therunto solicited by his Brother in lawe the Earle of Arundell, vnder pretence to marrie the faid Queene, vnto whome shee made a promisse of mariadge, if the faid Earle with his faction would Sanderus helpe her, for the alteringe of religion, was de schifarraigned, condemned of highe treason, and mate Anwas beheaded for the same, which a certaine matrone meeting him goinge from the pleament prophefied, tellinge him that he should neuer haue a better ende or rewarde of them, for whome he gaue his voyce and fuffrage against the Catholique religion. And the faid Earle beinge frustrated of his purpole, and deceaud of his hope, died soone after for verie greefe, and without iffue, and perhapps if he should have lived longer, he should have tasted that Cuppe for his labour that his brother in lawe had done before him. The faid Duke his eldest sonne called Philip Howarde and Earle of Arundell, was arraigned condemned of highe treason, and died in the Tower of London.

8. Sr. Iohn Perott, when he was Lord prefidence of the Prouince of Mounster in

Irelande,

The Theater of Catholick 68 Irelande, was the first that caused the parish priefts, and other incombents of porte Townes in that Prouince, to ymbrace the English service, which when they tould him they could not understand the English. his aunsweare was, that they should chatter like Geele. He putt to death a prieste called Sr. Thomas Coursie, vicar of Kinfale by marshall lawe, for that he went to per-Iwade Sr. lames fitz-Morice to restore the praye which he had taken fro Kinsale. This man in the middest of his greatest honor beinge lorde deputie of Ireland, and one of the preuie Councell of England, was apprehended, arraigned, and condemned of high treason, and died verie miserably in the tower, his landes and goodes beinge all confiscated.

Deut. 31.

guinem servorum suorum viciscetur & vindictam retribuet in hostes eorum. Let the gentiles praise gods people, because he shall reuenge the blood of his servants, and will pay home, their enemies with a reuenge: as may appeare by the horrible and dreadfull punishment of ail other persecutors and heretiques. As of Pharao the first persecutor of Gods Churche Exod 14. Of Dathan and Abiron the first Scismatiques Numeri 16. of Iezabell 4. Reg. 9. of Antiochus 2. Machab. 9. Of Pilat who killed himselfe, as Euseb writes lib. 2. c. 7. & declares the destruction of

and Protestant religion. of the Iewes which Iosephus setts downe lib. de bello Iudaico. Of Herod Ascolonita who was eaten by woormes after he had flaine his wyfe and Children and went about to flay himselfe as Iosephus declareth lib 17 antiquita cap.9. Of Herod the Tetrach who loft his kingdome liued in perpetuall banishment accordinge to the said Ioseph. lib. 18. cap. 14. of the daughter of Herodiades read Nicheporus lib. 1. caput. 20. of Herod Agrippa read Act. 12. Nero Domitian and other wicked Emperors who pertecuted the Church, eyther flewe themfelues or else were flaine by others as all histories doe wyttnes. Dioclesian forthat he could not deltroie the Church, for verie greefe gaue ouer his Empire, the Emperor Maximianus and Maximine were chafticed with fuch a horrible disease, that the Pagan Phisitians said it was the plague of God, as Eusebius wrieth in Chronico. & lib. 8. hist

cap. vlr. & lib. 9. cap. vlr.

10. As touchinge old heretiques, they tasted the like dreadfull death. Simon Magus when he would flye, by the praiers of S. Peter, he fell headlonge downe and was kilde Egesippus lib. 3. caput. 1. de excidio. Also Arnobius 1. 2. con. gentes. Manicheus the heretique was slaid aliue by the kinge of Persea, because intendinge to cure his daughter, he kild her. Epiph. heres. 66. Montaine, Theodotus & their prophets, hanged

them-

The Theather of Catholick themselues Euseb. lib. 5. hist, cap. 19. The Donatistes that cast the Eucharist vnto dogges, were torne in peeces by the faid doggs. Optat. lib. r. Parmenianum. Arius goinge to Church, went to purge nature when together which his excrementes, he did cast fourth all his intralles and presentlie died, as S. Athanasius wittnesseth, oratione cont. Arrianos & Ruff. lib. 10. hift. cap. 13. And although there may be some herecical Princes or Common wealthes that have not felt as yett any of these calamities, and perhappes they bragge and boast of their great pleasures and prosperitie, noe otherwise, then the woman doth in the Apocalipes, fedeo regina & vidua non fum, & luctum non videbo. I fitt as a Queene, I am not a widdowe and I shall not bewaile, trulie at lenght after all their great fecurity they shall haue a sudden fall, and let them take exampleby the dolefull ouerthrowe of others that have lead their lives in pleasures, and haue abused their power againste godes Church, and the members thereof, let all men knowe that all herefies be fatall, ominous, and vnfortunate, especially to the first professors thereof. Vitio sanguinis seruorum tuorum qui effusus est introeat in conspettu tuo gemitus compeditorum. Pfal.7.

Whether there be nothing that the Protestants affirmatively beleeve, confesse, and professe, but the Church of Rome doth beleeve the same, and cannot be denyed by Catholiques, but that they are most auncient and consonant with the word of God.

CHAPTER I.

1. A La Ll Heretiques say (as Lactantius reportes) that their owne Lib. 4 direligion is verie good and a- wist.cap. greable to the word of God,

and better then others. It is naturall to euerie beaft according to Pliny to thinke his plin, lib. owne shape more beautifull then the rest, 8.cap. 4 yea fuch as are most deformed, thinkes Plin. ibid. themselves most beautifull, as the Apes doe, which though they do counterfeit mens shapes, or gestures neuer so much, cannot be faid to have the forme of men: fo these sectaries, though they like Apes in imitation, haue taken from vs fome, partes out of the Masse as may appeare; and in their spirituall courtes, visitations, conuocations, and excommunications (although in deede none ought to excommunicate, but he that can absolue, they by their owne doctrine cannot absolue therfore they cannot excommunicate) yet for all that, they

cannot be said to have the trewe forme of Religion, or the trewe Church, for the ecclesiastical forme, and government of your Protestantes is rejected by the Puritantes, contemned by the ministers of Caluine and Beza, and other Hugonottes of France, as part of the reliques of Antechrist, your

common praier booke being called by them in contempt, the missall of England. Yf such as yow yourselves cales protestants, do disprooue your Religion to be altogether against the woord of God; how much more will the Romish Church, say the like who

doe differ from yow almost in eueric

In the Booke of dangerous politios in the 9. chapter set forth Anno 1593. by Doctor Bancraft of Canterburie, it is alleadged, that the Puritants do fay of the comon booke of publick praiers videlicet: that it is full of corruption, and that many of the contentes thereof, are against the woord of God: the facramentes wickedly mangled, and prophaned therin; the Lordes supper not eaten but made a pageant, and stage play: that their publique baptisme is full of childish superstitious royes: & so many Puritants did write against it, that England will neuer do well vntill that booke be burned. Also the superintendet of Rateburge, and the cheefest ministers in Germanie having read Caluines woorckes printed

nitio ad Parla.pag.

Anno

and Protestant religion. An. 1592. at Francfort. In timore Domini faith he, legi & relegi, dico in Christo Iefu &c. I haue farum lib. read and perused them the space of 22. yea- 3. in pref. res, I auoutch it before IESVS Chrift, saith he, that all the Caluinistes do nourish in their breastes the Aryan & Turkish ympietie, and that they open windowes and gates, for Arianisme and Mahometisme, as our bookes publickly set forth do manifest the same; and so brought an example of Adam Newser, the cheefe Pastor of the Church of Hedelberge, who from a Zuinglian, be came an Arian, and afterwardes a Turcke: which three fectes I meane Calui- Iohn nilme, Arianilme, and Mahometilme, ano- Schutz in ther protestant Doctor calles them three lib. 50. briches of one cloathe, and that fellowe ha- Caufarum

Siluanus and others. There was printed a booke 1586. at Iena in Saxony by a Lutheran minister, the Tittle whereof was. An admonition from the woord of God, that Caluinistes be not Christians, but Iewes, and baptized Mahometts . Alfo 2. yeares afterwards, another was let fourth at Tubinge by Philipp Nicholas minister; the tittle whereof was a detection of the Caluinian fect to agree with

1574. did writt that none became an Arian

which first was not a Caluinist, and brought

example of Seruetus Blandrata, Alciatus,

Franciscus Dauidis, Gentilis, Gribaldus,

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Apoft. lib.1.4. 2.

ninge gone vnto Constantinople Anno causa 48.

Lib.II. The Theater of Catholick the Arians and Nestorians in the groundes, and foundations of their religion, and that no Christian can joyne with the Caluinistes, but that he must defend the Arians and the Nestorians. Bernardinus Ochinus being the first principall Apostle of England in kinge Edwardes his dayes, with Peter Martyr, Martyne Buzer, and Paulus Phalangius, vnto whose direction both the vniuerlities of England were comitted, did oppugne the bleffed Trinitie, the deitie of Christ, and of the holy Ghoft, so as Beza called him the fauorer of the Arian herefie, and a scoffer at all Christian religion: yet neuerthelesse one Iohn Bale, somtimes Bishopp of Offorie in Ireland, calles this Bernardin, and Peter Martyr, the light of the Ghospell of England, and Caluine faith that the faid Bernardine was borne for the happines of England. It is faid also in the furuey of the pretended holy discipline printed at London, that the fect of Caluinistes is a cancker, and another Thalmud, which by their wicked rebellion against their lawfull Princes, haue founded their ghospell, and Church, which by their intollerable arrogancy do oppose themselues against all sacred Doctors, against all venerable Councells, and against all the florishing Churches, that

euer were from Christ histyme vntill our

dayes, & that there is no place of Scripture,

which they do not wrest from the lawfull

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Sleid hift. lib. 19. An. 47.

Okinus in lib. dialog. Zanchius de vno Deo. Beza ep.1. par. 11. Bal, in pref. act. Rom Pontific. Calu. lib. 1 de scandalis pa.136 An. 1593.

74g. 44.

75

fense thereof neuer before knowen by the Church of God, and that it had beene good for England, that none brought vpp in the filthie schoole of Geneua or Scotland, had

euer entred into England.

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Conradus a Protestant, writeth that Caluine fayeth, that the merittes of Christ cannot prevaile against the judgment of God; Also he affirmed Caluine to write, that the blood of Christ was of no force to blott out finnes, and that about 1500. yeares it was putrified fo. 84. 85. 87. Curæus in spongiafol. 250. Erast. pag. 29. Fridericus Borussius pag. 45 Osiander in confess. haue written the like impietie, with many other blasphemies which yow may read in the Caluini Turcismo lib. 4. c. 22: Other Lutheran writters, make bookes of the contradictories and contradictions of Caluine, the tittle whereof is called Laberinthi inex-The intricatt lib. 1. f. 85 tricabiles contradictionum . Laberinthes of contradictions. Luther faith Luth, lib. that the Zuinglian doctrine and ghospell de Sacrawas from the divill, & that the divill made an instrument of him, and that by him he did gouerne and raygne . In another place Conf. en le he called him. Perdiabolatum, indiabolatum, & superdiabolatum, sceleratum cor, & mendax tract. 3. babebat. That he was persathanised, infa- fol. 127. thanized, and superfathanized, and that he 6. Iennes. had a wicked harte and a lyinge mouthe. So Germa. Zuinglius calles Luther, a false prophert, an fol. 257:

Theolog? ment. fol. Orthodox. Tigurine

incor-

Lib.II. The Theater of Catholick incorrigible heretique, foolish, arrogant, Zuinglins blasphemous, and lyinge, a diuell, a beast, a tomo 2. in exegefi ad deceauer, a seducer an Antechrist. Luther Luth & also said of him againe. I had rather burne, in correthen to hold the opinions of Zuinglius and Pontione Oecolampadius and all other wicked bedad Luib. lam companions, & cales them Archdiuills, lib. de Sa-

and so he saith . I that am nowe readie for Ors. conf. the graue, God is my wittnesse, and this ecclef. Tiguri trac.

cr4.

1. f 3 5. Ibid. fol.

106.

Colloquin Aiteburg. elect. 3. refp. ad Saxo.

Zuingl. tomo (in

exempl. ar. 18.

3560. Ceturici 4. Elizab. Reg. dedicasa.

will be my glory before his tribunall, that I have labored the condemnation of all these hellish people, videlicet, Carolastadius, Ziuinglius, Stinckfeld, and those that areat Tigur and Geneua; yett thele are the cheefe pillers of the protestant religion. Luther also did diuorce a certaine wooman beinge married to a Zuinglian, and bid her to marry whome shee listed, for that saith he, it is not lawfull for yow to marrie an infidel. Againe, It is said of Luther and Melancthon that there is a fmuch difference betwixt them as betwixt Sumer and Winter. Zuinglius said, that nothing did greeue him to much, as for being called a Lutheran. Brentius saith, beinge a kind of a Lutheran, nos Zuinglianam &c. Wee cannot ymbrace with a safe conscience, the heresie of Zuinglian and Osiander. Do not the madeburgenses inueigh against the Zuinglians, for denyinge the reale presence ? and doth not Luther saye, that the holy scriptures are corrupted of the Zuinglians? In the Duchy ot

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of wittenbergue where Brentius was fuperintendent, an edict was proclaimed against the Sacramentaries. The ministers of lenua did exhibit a petitio to the Princes there, to have an affemblie, to the end they should condemne the Sacramentaries and the Ziuinglians as aduerlaries. And in the yeare 1560. in that Towne, Helutius printed a boooke against the Sacramentaries. Caluine did also writt a booke against Helutius. William Clebitius did writt against the Lutherans with this tittle. The ruyne of the papacie of Saxonie videlicet, Lutheranisme. Also Iohn Sturmius writt against the Lutheranes. Brentius writt against Bullenger. The Lutheranes of Saxonie in their Conuenticle, did condemne Albert Hardenburg a Zuinglian of herefie. In Tranfiluania Lutheranes are against the Sacramentaries, and the Sacramentaries against them. The people of Breme in Saxonie after they were in Lutheranisme, fell to Caluinisme and banished all Lutheranes,

5. Neither can they excuse themselves their debate or strife to be of thinges indifferent, or of ceremonies, or such like imale and trifling thinges, but of the cheefelt pointes and articles of our faith. For Nicolas Gallus a protestant preacher of Ra- In [wis tisbon, doth declare the same, saying . Non Thesibus sunt leues inter nos &c. Betwixt vs ghospel- ita scribit. lers, it is not in light thinges wee differ,

nor

Lib.II. The Theater of Catholick nor our variances are not of thinges of fmale moment, but concerninge the cheefest articles of Christian religion, videlicer, of the lawe of the ghospell, of iustification, of good worcks, of the Sacraments, of the vie and order of ceremonies, which by no meanes can be decided or compounded. Wherfore Luther faith wee esteeme seriouslie & in good sadnes, all Zuinglians, heretiques, and alliens from the Churche of God. Beza calles Lutheranes, Eutichias, and Neftorians. And Caluiniftes doe count Lutheranes no better the Manychees, Marcionistes, & Monotholites who were oulde heretiques. Illiricus faith, Caluinistarum liturgia non vno sacrilegio viciata est . The liturgie of Caluinistes, is not spotted with one only facriledge: the like cenfure Conradus giues of the same liturgie. Oecolapadius most bitterly writes against Lutheranes, and also in the like bitternes Lutheranes write against him by Brentius. Iohanes Pomeranus did also write against Brentius. Did not the Duke of Saxonie punish most feuerely Zuinglians, by the instigation of Luther? Did not the kinge of Denmarcke expell Caluinistes out of Denmarke? and did not Caluinistes expell Lutheranes out of Count pallentine his Countrie? did not Weaftphalus write most bitterly against Caluin, and Caluine against him 1557. inti-

suled . An admonition vnto Weaftphalus,

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Lusher. Thef. 77.

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and Protestant religion. which if he shall not obey, he shalbe counted an heretique? and the faid Weaftphalus hath these woordes: no doctrine is more spatiously dispersed, none with greater deuises and hipocrisie defended, none that seduceth more people with greater errors, then the falle doctrine of the Sacrament of the Eucharist. Oecolampadius saith these woords of Luther and his feet. Lutheranes, faith he, they have a kind of shewe of the woord of God, but the right word of God they have not, and herein they followe other heretiques who relies, althogether on the woord of God. Did not (after that Caluinisme was admitted and ymbraced in Transiluania, and Hungarie) Arianisme, and Sabellianisme take place there? Doth not Lannoy say that the cheefest point of Enla reall these fellowes doctrine is, that Christis formation not God, nor by any meanes begotten of wppostthe substance of his Father? Did not Bren- sions lib. 2 tius say: that the doctrine of the Zuinglians Brent. in and Caluiniftes, tendeth directly to Athi-recognis. fime, Judisme, and Mahometisme? Some prophetical others fay, that this fect of Caluine, tendes liei, item to Ethnisme, others to Atheisme, as John in Bull. Whitgifte affirmeth, with which faith he, def. sratt. England aboundes. And Bullenger writeth, 3. cap. 6. such is the diffention betwixt Zuinglians pag. 278. Bullenger. and Latheranes, that none hereafter will contra beleeue ought, but what it pleafeth him. Brent, c. L. 6. Doe not Protestantes lay, that the

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Lib.II. The Theater of Catholick 80

Admoni-110 2. ad parla. vide act in Comitiis parla. Londini. An 1593 f. 10. 11 12. 13.

Englishmen as longe as they be of this religion, which they professe, that they are not baptized, nor ought to be counted Christians, the ecclesiasticall regiment therof to be as vnlawfull, as that of antechrift, and that the Church of England is fo prophaned, and like Babell gouerned by the power of Sathan, and not by the order of Christ, that none in which there is any sparcke of Godes grace, or any feelinge of conscience can live in England, and that all that live in England, and that goes to their Churches, and whofoeuer that heares the

found of their belles, ioynes with them in

their Churches, are convocated thither by the name of Antechrift, and are addicted 1bid.f. 15. vnto the flauerie of Babylon and Egipt. And a great protestant minister, in a supplication sent to the last Queene, said that shee was one of those Princes which made profesfion of the ghospell, but opposed her selfe against the ghospell, and that they are flatters that tell her the contrarie : and if that shee could get the crowne without the ghospell, it is doubtfull, whether ever the ghospell would have footing in England. Stanchares said, that Caluin iumped very well with Arrius, and that both of them makes the Sonne of God to pray in the diuine nature, that he is a minister, a Bishopp, and a mediator in that nature, and that the ministers in Germany, Hungarie, Transiluania,

Hania, and Polonia, have celebrated many Councells and finodes to take away our Catholique faith of the Trinitie and mediator, and have made many bookes full of Arrian Tiguri ep. blasphemies to that effect. In Heluetia the ad Poloministers of the Church of Tigure, do pro- nos Anne fesse the Arrian faith . Tiguri epist.ad Polonos, Anno 1560. And all those that are of the Church of Geneua and Tigurie are Arians, thus fare the faid Stancharus. Many faith Iofias Simlerus, (in pref. lib. de eterno dei) that are brought vpp in Geneua, are become Turckes, for they came vnto Polonie and so they did ymbrace Mahometisme, as Ochinus, Alamanus, Blandrara, Paulus Alciatus, and Gregor. Paulus, minister of the Church of Cracouia, who having denied the Trinitie, became a Turcke, as Gonesius and Gribaldus, and Franciscus Danidis, for this last was superintendent of Hungarie. So did Adam Nimfer the cheefe superinten. of Heydelberge in Palatyne of Rhene, with his fellowe Iohn Sylvanus, who of Calui- Stan lide niftes, became Turckes and went to Conf- mediatore tantinople, where they made open profef- fol.38. non thereof, and protested that the religion of Caluinistes, tended directly to Turcilme, and before these people went out of Palatyne, they subuerted many great preachers, who by their meanes became Turckes, and mught publickly the Alcoran in Germanie, Allo Iohn Socius being brought vpp at Ge-

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Lib. II. The Theather of Catholick neuadidnot only preach the Turkish religion, but also published bookes confirminge the same . So did Volanus beinge brought vpp in that place not only become Turcke himtelfe, but also set foorth bookes defendinge Turcifme, and auoutched, that he learned the groundes of his doctrine from Caluine and Beza. Lucas Sternebergerus, a minister of Morauia did the like, for r.he preached against the Trinity, tooke away all inuocation thereof, because laith he, there is no mention thereof made in the Scripture. 2. that Christ was not God but man, but more excellent then all the prophetts 2. that the holy Ghoaft is not God 4. that wee must not keepe holy dayes to Sainctes. 5. that wee must keepe Saterday holie, and not Sonday, because faith he, God so comaunded in the scripture: and by the fame argument he brought in Circumcifion.

Prateolus in Elench. Alphabetica lib. 10 c. 12. 7. And did not some of the familie of love, publishe these articles at London, that Christ is not equal with his Father, as by Caluine his interpretation they proue it, and that Christ in no fort is God. 3. That there is no Trinitie, & such ascalles God, the Father, God the sonne, and God the boly Ghoast do speake blasphemousie, for, say they, this is to professe there are three Godes. Did not Thomas Lyth, Cartwrites companion, for puritanisme in the weast

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part of England, as the other in the North part being brought to Ireland by Sr. Iohn Dowdall to Yonghulla Towne in Mounfter in Ireland) fay that the Angell Raphaell was a witch, and that the bleffed Virgin Marie was not bleffed amoungestall woomen: with many other fuch blasphemous spechees? And lastlie, did not this Turkish doctrine, infect many Northern Prouinces by the infection of one Lastus, which was acheefe superintendent of England in king Edwardes dayes? This man being a Disciple of Zuinglian, did labour in Polonia to abolish the blessed Trinitie, and the Deitie of Christ by whose instigation Nicholas Badzudius the Duke of Olice and Palatine, did of vilanie fend one Martyne Secouitus with letters to Bullenger and Caluine, to ioyne with them in this wicked doctrine of taking away the Trinitie and Deitie of I E-SVS Chrift.

Afurther Confirmation, that these new gospellers, tende directly to Turcisme.

CHAPTER II.

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He first and cheefest of the Protestants did affirme, the relitestants did affirmed did af

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Lib. II. The Theather of Catholick ther writt bookes, that the Germanes should not takepart with the Emperor againft him, as Eraf. in epist. ad fratres Germania inferioris, faying . I had rather fight for a Turcke not baptized, then for a Turcke baptized: meaninge the Emperor Charles the fift. The rebelles of Flanders in the begininge of their infurrection, against their lawfull Prince, Phillipp thez of Spaine, in their standart, gave the ensignes and Armes of the Turck, videlicet a filuer figure of the encrease of the Moone with this enfigne. Plutost Turckes que Papaux. Wee will rather be Turckes then Papists. How many protestant Princes did follicitt Amurate, and other princes of the Ottoman howfe, to come to Hungarie, Austria, and other places? Alfo, anno 1575, the Prince of Code, being broken with France, and at Bafill confulting with the ministers there, what were best to be done to renewe the warres against his kinge and country, they gave him counsell to submitt himselfe to the Turckes, and that by that meanes, the warres would be reinflamed againe. Did not in the second rebellion of France the Hugonotes by many messengers feeke to bring in the Turcke to the ruyne of France & the rest of Christendome An- 1589. for faid they, our religion, is neerest vnto your religion, vnlesse that yow observe more fastinge, and praying, vnto which our religion doth not tye vs: also that wee haue giuen

Math.de I annoy en la. repliq. lib. 2.c. 13 giuen a great impediment by the Princes Ex literis of Germany who followed our Councell Constanti. against Charles the fift: also wee diffuaded ad Veneri our kinges of France, not to give helpe to fine libri his brother the kinge of Spayne in the war- de fucorires of Millan feas against you, for the kinge bus Galliof Spaine had the possession of those landes cis vide which he had loft about that lea, had not Surium our Bretheren the gospellers of France dif- 1568. fuaded our kinge from helpinge him: allo wee promile vato you, whenfoeuer it shall please you, that wee will be redie to broach any sturr or insurrection in Germanie and in France.

Did not the English Ambassadour, labor to putt away the lesuittes out of Constantinople, which are there for the releefe of poore christias, whisperinge into the Turc- Refp. ad kes eares, that they would bringe his mo-infta Britparchie vnto great perill? And that the faid sanicum. English Ambassadour, sollicited the great Par. 1584 Turcke to make warres vppon Spaine, the cheefe reason he moued, was it not that the kinge of Spaine was the Cheefe 4n.1567. defender of the Romish Idolatrie, infestine Per Saxoand offenfine to both of their religions, I nius lib. meane the Protestant and Turkishe reli-mscripsio meane the Protestant and Luckhile admonition gion? And the faid Ambassadour concluded, ad fideles that if those Idolaters were ouerthrowen, Germanos all nations would become Turckes, and lo caucant à both they and themselves would reverence Calvinifis one God ser elloga F 3

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86 Lib.II. The Theater of Catholick

De Elemofina eroganda Sacerdoribus.

Whether Papist Priestes do amisse in taking any thinge for their Masses.

CHAPTER III.

Paule did receaue offeringes (as the Church doth for their iust liuelyhood) from the Phillippians, bene fecistis, (inquit)

you have done well communicating to my tribulation; and you also knowe, O Phillippians, that in the beginninge of the Gholpell, when I departed from Macedonia, noe Church communicated vinto me in accompt of guift and receipt, but you onlie: for vnto Theffalonica also once, and twice yow fent to my vie : not that I feeke the guifte, but I feeke the fruicte aboundinge in your accompt. He counteth it not meere almesse, or a free guift, that the people beftoweth on theire Pastors or preachers, but a certaine mutuall trafficke, as it were an enterchange, the one givinge spiritual thinges, the other rendringe temporall thinges in lieu thereof: for fo it putteth one the condition of an oblation or facrifice, offred vinto God, and is most acceptable & sweete in his fight.

2. Behould the Apostle receased of

Phil. 4.

and Protestant religion. them godlie and charitable helpes, and meanes, and leaft he should only preach or pray for them, in lue of those corruptible guifres, he avouched: non quia requiro datum, not that I ayme at any temporall guift or reward, but that I may perceaue the fruitt of your denotion. Priestes are worthie of a double honnor, especially such as do labour in woord and doctrine, and by this comandement wee are bid, vt bous trituranti, os non claudamus ac alligemus, that wee should not ftopp, or moofell the mouth of the Oxe that treadeth out the corne, for according to the counsel of our Saujour, the workman is worthy of his wages, D. Hiero ! Homilia lib. 2. Comentar. in cap. 15. Math. and as Waldenfis faith against Witcliffe, he did not comaunde to fell spirituall thinges , fed bouem edere de tritura, but that the ox, or cowe should ear of his thressinge and labour. Hee 1. Cor. 9. doth not feeke herein the proffice of him that receaues, but of him that gives, as S. Paule faith: yf wee give vnto you spirituall foode, it is not much if you give vs corporal St. Paule fought helpes for the Sainctes at Hierusalem, sainge. Now I go to Hierusalem to minister vnto the Sainctes: and as S. Hierom faith . Si fpiritualium &c. why should not the Gentiles ymparte theire corruptible goodes for theire releefe, by whose dispensation they are made partakers of spitituall graces, and therfore the aboundance F 4

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88 Lib.II. The Theater of Catholick of the one, ought to supplie the want of the other. And as the Apostle S. Paule faith. 2. Corinth. ca. 8. Exod. 16. & 28. Let in in this present tyme, your aboundance supplie theire want, and their aboundance also may supplie your want, that there may be an equalitie, as it is written, he that had much abounded not, and he that had little wanted not: his meaninge herein is, that fuch as abound in worldly riches, should communicate for supplie of other their bretherens necessities whatsoever they may; that on the other fide those whome they helpe in temporall, may ympart vnto them againe some of their spirituall riches, as praiers, and some other holly woorckes, & graces which is a happy change for wealthie people.

3. In the ix. Chapter of this Epistle, he exhorted the Corinthias verie earnestly to give their Almes for the releife of the Sainctes, saying he that soweth sparinglie, sparinglie also shall reape, and he that soweth in blessinges, of blessinges also shall reape, as it is written, he distributed, he gave to the poore, his instice remaineth forever. Almes is compared to seede, for as the seede throwen into the grounde, though it seeme to be cast away, yet it is not lost, but is laide up in certaine hope of great increase. Reade the x. Chapter of S. Math. the x. and 16. of S. Luke. S. Ambrose uppon the second

cond epistle & 8. chapter, saith that the Corinthians had no more priviledges, then other Churches, avouchinge that the laborer was worthie of his wages. Where behould that it is never granted to any nation to have the Ghospell freelie preached vnto them, without givinge reliefe to the preachers thereof, our Saviour confirminge the same; dignus est operarius mercede sua; the lalaborer is worthie of his hyre.

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imitate the Donatistes, to preach pouertie to others, when they gather riches to themselues, faininge pouertie, but most falssie, as S. August. Writes lib: 2. against Perilian, who saith. Nos spiritu pauperes & C. Wee (saith Petilian) beinge poore in spiritt, and careles of wealth, wee abhorr riches. John Witclesse (as Thomas Waldensis writtes of him) did obiect to the religious priestes, and preachers, that they did administer the Sacraments, and preach for gaine. Waldensis de

5. S. Paule in the 6. to the Galathians faith. He that is catechized in the word, doth communicate to him that catechifed him in all goodes, addinge, for what thinges a man shall sowe, those alsoe shall he reape. The woorcks of mercy be the seede of life euerlastinge, and the proper cause thereof. Loe here S. Paule shewes the great dutie, and respect that wee ought to have to such as preach,

Lib.II. The Theater of Oatholick preach, or teach vs the Catholique faith, and not in regarde onlie of their paines taken with vs, but that wee may be partakers of their merittes, wee ought especially to do good to fuch, or (as the Apostle faith) communicate with them in all our temporall goodes, that wee may be partakers of their spirituall. Wherevpon. S. Aug. lib 2. Euangel. 48. Knowe you not (faith he) that they which worcke in the holy place, eate the thinges that are of the holy place, and they that ferue the alter, participate of the alter? So also our Lord ordeined for them that preach the ghospell, and such as labour at the alter, whose facrifice, and oblations redoundes to the comfort of the Christian flocke, as also as are dedicated to serue God in recollection, praiers, and contemplations, or any other spirituall, and godly functions which also is beneficiall to the Church, and the faithfull ought to be releeved, and mantained by the liberalitie, and denotion of them.

Hiero. lib.

CAP. S.

1. Cor. 9.

6. S. Hierom vpon that place of S.Luc. 16. Saith. Make vnto your selves frindes of the mammon of iniquitie, that when they shall sayle, they may recease you into the heasenly tabernacles. Which cannot be ment of the comon vulgar sorte of poore. Nam istice. shall their pouertie (saith he) in the middest of their filth and nastines, whose raginge concupilcence is nothinge the lesse abated, purchase.

chase vnto theselves those heavenly tabernacles, who do neither possesse present, nor thinges to come? for it is not every
poore that is called happy, but the poore
in spiritt of whome it is said. Beatus qui in-Psal 40.
telligit super egenum & pauperem & c. Blessed
is he that hath a respect to the poore and
needie, for in the evill day our Lord will
deliver him: which is vnderstood of the
poore in spirit, who is ashamed to receave
what is offred vnto him.

Of prayinge vnto Sainctes: And Whether the Church doth offend in praying vnto them.

CHAPTER IV.

less Dominns ad Elephaz Thema- 10b. 42.

nitem & 1. I conceaue a great
displeasure against thee, and against thy two frindes, because thou hast not spoken right before me,
as my servar Job hath done. Take therfore 7.

as my servat Iob hath done. Take therfore 7.
Bulles and 7. Rames, & go vnto my servant
lob, and offer sacrifice for your selves, and
my servant Iob shall praie for you, and for
his sake this sault shall not be imputed vnto
you. The same Iob saith. Turne vnto some
one of the Sainets. Indas Machabeus did see
Onias lysting vpp his handes to pray for all
the people of sewrie 2. Mac. 15. The old sa-Dan lib. 2
thers, and the children of siraell did praye cap. 16.

Gen. 48. In the name of Abraham, Isack and Iacob, when it was said. Inuocetur super eos nomen meum &c. That is to say. Let my name and the name of my fathers, Abraham and Isack be called vppon these children. Afterwards they did call on the name of Dauid. And Christ by the intercession of the Apostles did heale the mother in lawe of S. Peter, being attached with a great feuer. The said S. Peter at the intercession of the poore widdowes that were releeued by Tabita.

beades men, may do vs great good after out departure.

Ich. 11.

Did not the faith of Martha helpe her brother Lazarus dead, sayinge, did not I say to thee that if thou beleeve thou shalt see the glorie of God. S. Cyrill Hyerosoll: saith, tantum enim, inquit, patuit illa sororum sides, vi mortuus à porta inseri reuocaretur, the saith of the sisters livinge was of that force, that the dead was brought back againe from the gates of hell.

did raise her from death to life, so as wee see the praiers of our Almes folkes, and

pray, and be heard, what abfurditie is it, that the bleffed Sainctes nowe in heaven may be heard of God, and also prayed voto, otherwise wee should denye them perfect felicitie, which is to be able to helpe, their poore frindes subject to many calamities in this miserable lyfe. The old hereticke

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Vigilantius, and also these newe heretickes of our tyme, do answere vnto this: the Saincts beinge lyuing in this world, and not when they be dead may pray, and be heard for the livinge . But S. Hierom in the 3. booke that he made against the said Vigilantius, doth sufficietly conuince them, sayinge. Si Apostoli, &c. yf the Apostles living in their bodies could pray for others, how much more now being crowned for their victorius Tryuphes. One man Moyles, obtayned pardon of God for 6000, armed men.S. Stephen the true follower of Christ, and his first Marryr, did desire pardon for his persecutors, and shall they be of lesse force, and their prayers leffe heard of Christ, enioyning his familiar and bleffed prefence? The Apostle S. Paule anouched that God at his intercession gaue vnto him 28. foules that were fayling in one shipp with him, and now being receased to everlasting glorie, shal his petitions and prayers be rejected in the behaulfe of them, that receaued the Ghospell of Christ?

3. Vigilantius (ympairinge the glorie, and felicitie of the Saincts) faid, that a liuinge dogge is better then a deadlyon; but God doth declare vnto vs, that neither S. paule, nor other Saincts are dead in spiritt, which are not said to be dead, but at rest, and as it were sleepinge. So Lazarus which was to be rayled, was not said to

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Lib.II. The Theater of Catholick be dead but a fleepe; did not Onias, and Hieremias after this life praie for the people? Soe Noe, Iob, and Daniell after this life, were appointed intercessors by God for the people. Did not S. Ambrole writt that the Emperor Theodofius after this life, was both a prelate, and a tutor with Christ, in the behaulfe of his children Archadius, and Honorius, and for their Empire which they possessed after their Father? Was not Abdias and Amos, intercellors vnto God for the younge heires of their fuccession Iosue & Alaph? who then can be in doubte but that Theodofius is a protectorwith God, in the behaulfe of his children, fo as by the fauour of God, and the intercession of Theodosius, Archadius is nowe a valiant Emperor? 4. Wee must therfore honnor the

fainces as the frindes of Christ and the heires of God, as the learned divine S. Iohn the Euangelist faith cap. 1. As many, as receased him, he made them the children of God wherfore not servants, but children, and sonnes, if sonnes, then heires, yea heires of God, and coheires of Christ. And Damasus saith, when you call on the Saines in your prayers, you must esteeme of them, as the shining light, more bright then the beames of the sun, which do see all good thinges by contemplatinge the vision of God; as in

another place S. Aug. faith, quid est quod non

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videt, qui videntem omnia videt; what is it, that he feeth not, that beholdeth him that behouldes all thinges ? And S. Hierom faith. Si propheta sunt, &c.if there be prophetts, Comens. and that the word of our Lord bein them, lett them withstand the Lord of Hoastes: vpon which place S. Hierom sheweth, that a true prophett by his prayers may refift, our Lord, as Moyles stoode in the persecution against our Lord, that he might turne, and appeale the wrath of his furie, Samuel did the like, & our Lord faid vnto Moyles. Suffer me, said he, to strike this people for when he faid fuffer me, he gives vs to vnderstand, that by the intercelsion, and suffrages of the saincts, he may be appealed, and retained from putting his wrath in execution.

5. S. Ambrose doth sett downe very Lib. 5. epilarglie, the vertu, and maruelous effect of folar. clethe intercession of the sainctes, and of the 10 & pogreat victorie gotten by Theodosius by Pulo Thes. their prayers, and therfore he said, he had rather have the prayers of the poore, then astroung Armye, sainge that they are far strounger, because they as it were, bynde God himfelfe. When wee direct our prayers vnto the Saincis, wee direct them vnto Christ, and as wee followe or reuerence no other in the Saincts but Christ, so wee do not inuocate, or pray any in them or by them, but Christ, which as he lodged in

Lib.II. The Theater of Catholick

them when they were charged with their corporall lumpe, foe much more nowe whe they are exempted from it. So as wee direct our prayers, and petitions vnto Christ in his Sainces, and by his Sainces, whether they remayne with vs in earth or whether they Triumphe with him aboue in heaven. vlinge the one as our intercessors, and acknowledging theother the bountiful giver, for benefitts are asked of Saints, not as the authors, and givers thereof, which weereferue for Godalone, but as intercessours onlie, as by our daylie Littanies wee fay to God, miserere nobis, be mercifull vnto vs, but vnto Sainctes we fay, pray for vs.

Secondarilie we say, that Sainds are our intercessors vnto God, but yet by Christe, and by the meritts of his death, and passion. And so the Church in all her collects, and prayers faith and concludeth without intermission. Per Dominum noftrum Iesum Christum &c . The three childrenin the fornace of Babylon did praye vnto God, propter Abraham dilectum tuum : for the intercession of Abraham thy beloued, and Isacke

Dan. 3.

Gal. L. Ephel. 3.

Pfal. 131.

1. Paral. 29.

thy feruant, and Ifraell thy holie one . So Ifayas 63. prayed Ifayas faying. Turne vnto vs O Lord by the intercessio of thy feruants. So prayed Hester 13. Hester by the intercession of Abraham. Soe prayed Salomon by the meritres of his Fa-

ther . Memento Domine David & omnis mansurrudinis eius . Soe prayed Dauid himselfe, naminge

and Protestant religion. 97 naminge Abraham, Isaac, and Iacob, for his intercessors, so prayed Elias so prayed Elias 2. Moyles faying. Recordare Domine feruorum par. 5. tuorum Abraham, Isaac, & Iacob: fo prayed Deut. 9. lacob callinge, and interpolinge the name Genef. 48. of his father Isaac, when he did pray vnto the Angells to bleffe his children, meaninge noe doubte but he should obtaine godes blessing for them.

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This the ancient fathers doe like- Orig.lam. wise testifie, sayinge. O sancti Dei (saith 1.2.in lob. Origines) vos lacrimis ac fletu plenis obtestor, with sobbinge teares, and mourninge eies, I befeech you that you will prostrate your selves at Godes mercifull feete for me a wretched finner. Heu mihi pater Abraham deprecare prome ne definibus tuis aliener. O bleffed Abraham pray for vs miserable sinners. S. Gregorie Nazianzen neuer writts all most ofany Martyr or Saincte, but praieth hartelie vnto them. So writinge the life of S. Cyprian the Martyre, before he was conuerted to Christianitie, he first sheweth that the Martyr finding himselfe tempted with the beautie of Iustina the Virgin afterward martifed with him, prayed most humblie, and deuoutlie to assist him in that combate against the flesh, addinge moreouer, that he did assist himselfe by fasting, & aflicting his bodye. S. Gregorie Naz. did pray also vnto him, fayinge. Tu nos è Calo benigne aspice, behould vs from heaven most charitablie.

Lib. II. The Theater of Catholick The verie like prayer maketh he to S. A-S. Eph. thanasius and S. Basill deceased a little be-Sermo, de (anciis fore him. S. Epiphanius writinge the life martirib. of certaine Martyres praied vnto them. S. Nett.ofat. Nectarius Archbishoppe of Constantinople, de Sait. writinge an oration of Theodorus Martyr, Theodoro. prayed vnto him.

Hom nat.

After these men lived S. Iohn Chriapollog. c. fostome, who praied vnto S. Perer, and S. Paule: he praied vnto S. Peter also for the Emperor that then lived. S. Chrisoftome in his liturgie hath these woordes. Apostles, Martires, Prophetts, Prielts, Confessors iust men, and woomen which have ended your fight, have kept your faith, and obserued your promise and fidelitie to our Sauiour, pray for vs. &c. S. Cyrill Archbishopp of Alexandria did pray vnto S. Iohn the Euangelist in his sermon made in the festival dayes of him in the councell of Ephelus. The Generall councell of Calcedon did affirme, that the holie Bishoppe S. Fla-

Cyrill. bomil in die lohn. Concily. Ephe. 428

> mianus, Archbishoppe of Constantinople and Martyr, whose death was procured by Diolcorus Bishoppe of the same Sea, did pray for them ving thele woordes. Flamianus post mortem vitit, Martyr pro nobis orat. S. Hierom wrote the lyues of S. Hillarius

453. So crat. lib. 7 hiftor. 64P 33.

Conc. Cal.

ci.17. Au.

them. Paulinus Bishopp of Nola wrote the lyues of S. Celfus and S. Felix. The fame is confirmed by Prudentius in the Himnes

and Paule and others, and prayed vnto

of

S. Laurence, that glorious Martyr of Spaine. And by S. Hipolitus . I pray read S. Gregorie Turonensis, and S. Gregorie the great to this effect. This is likewise auouched Can. 27. in the councell of Orleance in France, held vpon the yeare 512. the councell of Gerun- Cap. 3. dia in Spaine, held the next yeare after. The Cap. 1. fifte councell of Tolleto likewise in Spaine held vpon the yeare 640. the councell of Bracaren the fecond, held two yeares after that. Againe the councell of Ments in Germaine, held vnder Pope Leo. 3. and Charles the great anno 613. All these councells, I fay, ordaininge Littanies and inuocation of Saincts to be vsed in solemne procession vpon certaine dayes in the yeare, as namely in the rogation weeke, three dayes before the Ascention The Greeke Church in the yeare of Christ 663. cap. 7. doth sufficientlie lett downe the sense of both Churches in thele woordes. Soli Deo Creatori adoratio &c. Let adoration be given to God alone, but yetlet a Christian inuocat the Sainctes, that they may intercede the divine Maiestie for him. Of the heretiques called Albigenles S. Bernard faith . Irrident nos hereticici quod fanctorum suffragia postulamus. Heretiques scoffe at vs, because we craue the suftrages of Sainets. The faid S. Bernard did Ber. hom. pray holie S. Victor to helpe him.

6. in Cas.

Next wee ought to knowe, that amoungest all the Saincts there is none

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Lib. II. The Theater of Catholick whose petition is sooner heard, then the petition of the Bleffed Virgin, at whole intreatie our Saujonr did worcke his first miracle, which is declared vnto vs by S.Bernarde, O homo securum accessum habes apud Deum &c. O man, thou hast secure accesse vnto God, thou hast the mother to the sonne, and the sonne to the father, the mother shewing her sonne her breast with her pappes, the sonne stewing vnto his father his fide, and his woundes. Againe did not the Angellsaie vnto Tobias, I have offred thy prayers vnto God? Did not the Angell Daniel. 7. also saie vnto Daniell, from the tyme that

thou purposedst to chastice thy body before God, thy prayers were heard, and I being moued by them came for thine assistance. And your felues in the Comunion booke, doe anouche the same, havinge translated the Collect which the whole Catholique Church in her masses doth vse vpon S. Michaell the Archangells day: which Collect is fett downe by your felues in your booke of Common prayers, the words are thefe. Euerlastinge God which hast ordayned and conftituted the services of all Angells, and men in a Pronderfull order , mercifully grant , that they Which alway do thee service in heaven, may by thy appointment succour and defend vs in earth, through lesus Christ our Lord. &c.

Mas. 18.

Tob. 11.

10. Did not Christ bid vs that we should not despise any of these little ones for I say

vnto

and Protestant religion. vnto you, that their Angells in heaven alwaies do lee the face of my father which is in heaven. Two manner of wayes S. Tho- D. Thom. mas sayes wee offer our prayers to any, 12.9.83. primo vt sit per eum petitio implenda, secundo vt ad 4. peripsum impetranda, first that our defire by our prayers may be by him accomplished: secondarily that our defire may be obtayned by him. In the first manner wee offer our prayers vnto God onlie, because that all our prayers, and defires ought to ayme att godes graces, and glorie which none can give but God alone: In the second manner wee offer our prayers vnto the holie Angells, and Sainets, that by their intercession, God almightie may be moved to take commiseration on vs; as it is alleadged by S. Iohn, faying. And there ascended the imoake of the incenses of the prayers of the Apoc. 8. Saincts before God. This also is proued by so many apparitions of Sainets made sions of vnto the living, ymploring their helpe and fainets. protection as are registred by the holy doctors.S. Euthimius didappeare vnto Phillipp Deacon being cast away in the mediterranean Sea, and havinge prayed vnto that C.e.far. Baholy S. for ayde, he tooke him by the hand, ron. An. and brought him fafe to the shoare. S. Ber- 477. apud. nabas did appeare vnto Anthemias Bishopp Casar. Raof Salamina thrice, beinge fore vexed by ron. An. the Heretiques that were then rifing vp. S. 484. Peter did appeare vnto the widdowe Galla, tbid.604.

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Lib.II. The Theater of Catholick confortinge her, that her finnes were forgiven her. So the bleffed Virgin Marie appeared vnto Seueriana, about her death, with many other apparitions which we both read and heare daylie &c. but I cannot omitt that which S. Gregory of Niff. relateth in the life of S Gregory Thaumaturgus, how that the bleffed Virgin Mary, together with S. Iohn the Euangelist appeared vnto the faid S. Gregory Tha. and did instruct him in the mistery of the blessed Trinity. S. Gregory of Tours declareth that the bleffed Virgin appeared vnto the mafter carpenter that was fet to woorck by Conmartyrum stantine the great to buyld a church in her honour, which was fo huge as it was hard to be builded, but shee instructed him the manner how to bring the same to perfection. The like apparitions of other faincts do wittnesse. S. Bafil, in oratione de Santo Mamante. S. Greg. Naz. in orat. in Iulian. S. Sulpitius in vita S. Martini. Theodoretus lib. 5. bist. cap. 24. Paulinus natal. fancti Felicis. S. Aug. lib. de cura pro mortuis habenda cap.16.

Lib. de

Anglia

cap. 9.

Whether Papistes doe err in worshippinge and adorainge the reliques of Sainets, & Whether they fell their Masse and prayers for temperall gaine.

CHAPTER V.

Answere, that the holy reliques of Christ, or his Sainces, are not

vsed

vsed for temporall gaines, but for the spirituall consolation of the faithfull, which by those bleffed reliques have receaved great comforts and blefsinges, as you may read, that the Iron chaines, the Napkins, yea the verie shadowe of the holy people, and Apostles did releeue many, and reuiued 48.12. some. And if the denout Christians doe Act. 5. offer any thinge at the Alter where those Mat. 5. bleffed reliques are kept, the same beinge pratium peccatorum, the price of their finnes, and the releefe of the poore, they were not

principally instituted for that purpose.

This verie obiection against the Lib. de Catholique Church, was first invented by tit. 12. Iohn Witcleffe in England in king Richard -2. his time, as that most learned man Thomas Waldenfis, then provinciall of the ororder of the Charmilitts writeth, & his anfwere may ferue aswell for you as it did for Witcliffe, which you shall read in the 2. booke. As for the Adoration or woorshippinge of Relicks, or Images, wee must confider that this adoration doth fignifie honor, and reuerence which is comonly vied both vnto God, and to his creatures, as S. Hierom faith. Veni Bethlem , prafepe Domini Hieron li. Gincunabile adoraui. Iadored the Cribb, contra. and Craddle of our Lord when I came to Bethlem. Abraham adored the Angell that Genel. 8. appeared vnto him, to did alfoe Moyles & Exod. 3. Iolue, Nabuchodonoser adored Daniell. Num. 12.

S. Hie-G 4

Lib.II. The Theater of Catholick 104 S. Hierom alleadgeth the fact of Alexander the great in kneelling at the feete of Ioyda the high priest of the lewes.

So Iacob dyinge did bleffe his children, and adored the topp of his rodd. A-

dore yee his footstoole. Which rodd did figni-Pfal. 98. fie the holy Croffe. In the Apocalips it is Apoc. 3. alfo faid. I will make them come before thy Pfal. 5.6. feete; which is mente of the Bishopp or 3 . Reg. 8. Angell of Philadelpha. Againe the Temple, John. 7. the Arcke, the Tabernacle, the Propitiatorie, Hier.comgra Vigi. the Cherubins, the Alter, the bread of proposition was adored, and because Vigilan-Tyno. Ny ceni. tius gaue not vnto the Sainets and Images, Aug. de their due reuerence, he was condemned as

an heretick of the Church of God.

ciuit.c.8.

It was a custome of holy people to 1.Reg. 20. adore great men, and Dauid adored Ionothan fallinge downe vpon the earth. So Abigall adored Dauid. Wee adore faith S. Augustine, those good people with Charitie, not with seruitude. So Iosue adored not 10.5. the man that he fawe, but the Angell which he vnderstood. Elizeus hauinge receaued the new spiritt of Elias, did suffer himselfe to be adored of the children of the Regam 2. prophets at the river of Iordan. Balaa ado-Num. 22. red the Angel. Saule adored the foule of Sa-

muell. Abdias honoured Elias. Porpheri an 3.Reg. 18 old enemie of Christia religio, whom Iohn 4. Reg. 2. Witcleffe did obiect vnto the Church faith, that against the olde lawe of God, shee doth adore

adore the Angells, the lawe prohibitinge any adoration to be extended towardes any besides towards God, saying. Deum tuu adorabis, & illi foli seruies, vnto whome faincle Augustine answereth, that wee li- Aug lib. uing in this miserable peregrination, honor 10. de ciand reverence the Angells, as the most blef- wir. Dei. fed Citizens of heaven, neither doth the cap. 20. lawe of God prohibite the same, but rather commende it, the lawe only forbides that the due reuerence and adoration which is due to God, should not be transferred vato any other creature, or that wee should offer facrifice vnto it, which belongeth vnto God, which God did forbid the Hebrewes, sayinge. Sacrificans dis alienis eradicabitur. He that offereth facrifice to strage godes, shalbe rooted out.

of adoring the creature may be considered either in the creatures themselves, or else as they be in the first patterne or example. Creatures in the first rancke as they are in themselves, they are never adored with that divine honor, which is due to the Creator, and thersfore the Image of any, or the Crucifix of Christ init selse, without a reflection made upon the first paterne, or example that the same represente, must not be adored, or reverenced either by external ceremonie, or internal affection or cogitation, as no kinge doth ever reverence the legate, but

106 Lib.II. The Theater of Catholick but only for the kinges fake as our learned diuines do auouche. Alexander. 3. p. q. 30. nu. 3. ar. 3. &. 1. D. Th. 3. p. q. 25. ar. 3. 4. S. Castanus and others in that place. Albert. in 3. d. 9. ar. q. Bonauentura 3. dift. art. 1. q. I. Capreolus. q. I. ar. I. cond. 2. & 3. and others: also the councell of Trent. seff. 25. Decreto de sacris imaginibus, also the 7 generall Councell beinge holden at Nisse doth declare the same action.

6. Another reason that those learned

Doctours do giue, is that the Image without the paterne or example, cannot be adored : Nulla res inanima aut irrationabilis &c. noe irreasonable, or insensible thinge without reason can be capable of any reuerence, Antoninus Worshipp, honor, or adoration: but the Turrianu Image in it selfe without the exemplar, or reflection, or relation to it, is insensible & without life, therfore without the exemplar, it must not be adored; For adoration, which is here meant, is accordinge to S. Damascen. oratione 1. de imaginibus pag. 5. fignum submissionis & honoris, a token of honor, and submission, and as Anastasius Bishopp of Theopo. beinge alleadged in the 7. councel, act. 4. Adoration is nothinge else, saieth he, then Significatio honoris alieni exhibiti veluti Emphasim 1. (simbolum) then an expresse signification of honor, or wor-

shipp exhibited towardes any, which adoration is performed by two meanes videl.

Castro. Alma.

What adoration] ¥5.

by externall tokens, as the inclination of the body outwardlie, and internall will, and affection inwardly: for the outward appearance of this honor must be correspondent to the inward affection, so as by one act of adoration, wee reuerence the Image and the exemplar, fo as the Image cannot be reue-

renced but by the example.

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7. This is the fenle, and meaninge of August. fainct Augustine, sayinge, who will adore de verbis the purple robe of the kinge beinge not Domini vpon his backe, but when the kinge putteth fer. 59. it on his backe, he that will not reverence the same with the kinge, shall incurr the danger of death. So in Christ I do not adore his humanitie alone, but ioyned to his diuinitie, and whofoeuer disdeyneth to adore the same, shall purchase the paynes of euerlastinge death, this sainct August. This Leont, in is also proued by Leontius, related in 4. ac- 4. Dialog. tion of the 7. councell, fayinge; Si & ego &c. contra In adoringe the Image of Christ, I doe not Indeos. adore the matter, or colour thereof, God forbid. But I adore the livelesse charecter and figure of Christ. S. Hierom also hath the like speeches. Why do yow reproue vs, faith he that wee should adore the dumbe stones, and wood eaten of wormes? Do you esteeme them to be blinde, which by these thinges doe Contemplate the Lord of our faithe? Doth not the Pfalmist saye . Inclininge to the earth, wee adore his foote **ftoole**

ftoole which is the earth? And sain & Thomas beholdinge the woundes of Christ, & the printe of the nayles, did forth with adore Christ, and so he did adore the creature with the Creator, sayinge. Dominus meus & Deus meus. My Lord and my God. And if the dishonor offered vnto his slesh redoundes vnto God, why should not the honor, done vnto the same slesh redounde also to the person of God, being aswel vnited in respect of the one, as of the other?

8. Neither is the humanitie of Christ onlie to be adored, but his Cribe, his Croffe, and euery thinge that are ordayned to represent & expresse Christ vnto our vewe and vnderstanding. Wherfore S. Damascen. faith. Adorandum signum Christi &c. Lett vs faith he, adore that which representeth Christ, wher his signe shall be, there Christ himselfe wilbe. Let vs therfore adore euerie thinge that are adioyned and adiacent . vnto him, vnto whome herein wee yeld the reuerence. And therfore this holie saincle faith, that Christ is present where his figne, or representation is . And although he be not in bodie vnited vnto the Crosse, or vnto the Cribbe, or vnto the nayles, as he was when he fuffred vpon them, yet by a speciall eminent vertue diffused into them, they shewe and declare his presence more then any other thinges, and are expresse figgnes and tokens ordained, and instituted

and Protestant religion. 109 to expose Christ to the vewe, and consideration of the deuout christian, between whome and the harte of him that doth adore them, ther is both vnion and relation,

different from any other thinge.

9. You will fay with Iohn Witcleefe, that In Enchiwe ought not to worshipp any but God: ridion. Quia solus Deus adorandus. S. August. doth answere you in his Enchirid. Imo, faith he, De cinit. solus Deus colendus est, & tamen bomo colendus & terra colenda, and in another place he faith, Soli Deo, honor & gloria: vnto God alone be honor and glorie. Euen as the heate of the fire though the wood be neuer fo much cannot be infinite, that is to fay, it can not be so much but it may be more, & more, so the adoration of honor that is given to any creature cannot have any proportion with the adoration due vnto God. And although he should adore a thing more then he should have done, it is not materiall, for a falle adoration is nothinge as faince Paul faith. Idolum nibil eft. Therfore wee must confider, that the word (Solus) alone, or onlie accordinge to the fense of the scripture, and the interpretation of the Catholique Church, doth exclude thinges of another kind, for that thinge which is proper to that alone, cannot be common to manie, neither doth it expell all other thinges in another fashion, vt solus Deus adoretur, that God alone should be adored with that kinde

kinde of adoration which is Latria, which is onlie due to God, and not to any creature, and soe nothing in that kind of adoration is adored per se, videlicet in it selfe as God, as in the Hymnes of the Angells, the Church doth sing of Christ: Tu solus Sanctus, tu solus Dominus, tu solus altissmus, lesu Christe. Thow only art holly, thow onlie art Lord, and thou only art most high, but the Father and the holy ghost are included in that kind of adoration, and as S. Augustine saith: Non est cui alteri, none can challege vnto himselfe that which Virgilius translated out of Sybilla her verses.

Te Domine, si qua manent sceleris vestigia nostri,

By thee alone wee be released
From dregs of filthie finne.
And eke the earth receased peace,
From foe, and dreadfull feind.

good, onlie holie, only Lord, the onlie giver of grace, all these perfections, and attributes be given vnto him, per essentiam, & per se, & per naturam suam independenter ab omni alio; by his essence, nature, and beinge independent of any other, yet there are manie soe called, videlicer, holie, Lordes, &c. who are so called, not by nature or essence, sed participative, & dependenter ab authore gratic, but have the same grace dependinge of God, and

and Protestant religion. and fo are made partaker of his grace, and iustification, of which iustification, Godis the vniuerfall, & efficient cause. The bloode and passion of Christ, is the meritorious cause, the Sacraments are the instrumental! causes, the Priests are the administerial caules, and gods glorie is the finall cause thereof. And although God is faid to remitte finne, because as the Philosopher faith . Illi tribuitur actio, à quo dependet operandi virtus, he is the worcker of theact, by whose vertue, and influence the same proceedes, yet other causes do concurr for the remission thereof in their ownekind, and operation, although god hath the cheefest stroake thetein, of whome those cautes principallie do depend, and so wee adore God with the word Latria . And as God doth communicate his goodnes vnto good men, and holie people, and neuer doth ymparte vnto them the excellencie of his goodnes; fo wee nener give vnto them the excellencie of Latria which is divine adoration, but wee give vnto them, accordinge to their goodnes correspondentitles of woorshipp, and reuerence. So the holy Saincts wee worshipp with the stile and title of Dulia, which accordinge to S. Thomas, est observantia qua ma- 2.2.q.103 wibus honorem deferrimus. Is an observation q. 103. by which wee offer honour to our elders, and betters, by which wee reuerence the Saincts in God: for he that honors the Mar-

tyr in God, doth honour God in the Martyr. The blessed Virgin is honored by the title of reuerence which is called Hyperdulia, quod idem est, quod excellens & eximia dulia, because that as in meritts of grace, and sanctitie, beinge the mother of him. De cuius plenitudine nos onines accepimns; fro whose sulnes all grace did springe into the world, she exceeded all the creatures that euer were: so her honor, and respect of reuerence ought to excell the honors and reuerence which wee exibite to any other creature whatsoever.

4. contra Mahometanos, credimus inquit. Wee beleeue faith hee, that no man like to Marie was euer borne nor euer shalbe vnto the end of the worlde, & though accordinge to humane nature shee is inferior to the Angells, yet accordinge to her holynes, and sanctite she surpasset the Angells. S. Epiph. saith, that by the misterie of the Incarnation she is more honorable then all other sainces.

Epiph. beref. 79.

S. Bernard in sermone 1, de nativitate beate Maria & 1. de assumptione, doth call her Advocate of the Church, calleth her spes nostra our hope, as also the same S. Bernard: ser. illo. 1. de nativitate. Holie Ephrem in oratione de laudibus Virginis gaudium & salutem mundi ipsam esse pradicat. And though these titles of honor may seene proper vnto God, yet there are other titles due vnto God, and so proper

proper voto him, that they can neuer be given to any other, as that God is infinite, Naz. in omnipotent, and eternall: there are other tragedia titles which are common to God, and his de Chriffo. faincts, as the title of Pastor, Maister fundation, and rocke, which are not accomoda-

ted to the bleffed Virgin.

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12. Where you lay that wee comitt Idolatrie in giuinge all these titles of honor vnto the faincts in reuerencinge their relicks and so you call Images Idols, Epiph. doth answere such people, sayinge. O insanientem linguam, quam instar machera veneno imbuta possident. O furious and raginge tounge, which is like a sharpe poiloned sword, which calles the devout and innocent faith of Christians, Idolatrie. No Christian vnder the heavens did give the worshipp of God which is called Latria vnto any image. Latria nostra, faith he, in spiritu est: our adoration is in spiritt. Eph. tomo 4. 6 2. contra hereticos. S. Aug. lib. 20. contra Faustum arguit, si per cultum qui latria dicitur &c. If as S. Aug. doth argue against Faustus, how by the adoration of Latria which is due vnto God, do wee serue rather the creature, then the Creator, when our purpose, and meaninge is to serue God therein? For our thought therein beinge referred to God, & not the creature, wee honor God only, and not creatures. And therfore he is con- 7. Sy ned. demned as an heretique in the 7. generall

Lib. II. The Theater of Catholick Councell, that calls Images, Idolla. Quivenerandas imagines idola appellant, Anathema fit. Wholoeuer calls the venerable Images, Idolls. Lett him be curfed.

Read the 16.0f Lewis. wher idelum is faid: Non facies vobis idolū.

13. Origenes declaringe that of Exodus. Non facies tibi sculprile, which the 70. called Idolon faith, alind eft facere idolum, alind similitudinem. It is not all one to make an Idole, and the likenes of any thinge, for an Idole doth represent a thinge vnto vs otherwise then it is , as the Gentiles made an Idole of the Image of Iupiter, thinking him to be God, which he was not. An Idole is fuch a thing as is not God, & is reverenced as God, whether it be a similitude of any thinge, which wee thincke to be God. But an Image is the similitude of any paterne, or exemple, which if that fimilitude doe represent vinto our vewe, any thinge worthie of veneration, is reuerenced and honored with the example: fo as an Image is not a verie similitude, but which is putt, and ordayned to reprefent and ex-Tomo 3.de presse this thinge or that thinge and ther-Thomas Waldelis faies, Idolum à dolo dictum est, that is to faie of deceire.

Sacramen. talibus.

> 14. Doctor Sanders doth faie, that the old heretickes, Marcionists, and Manychies, after the Euthichians were the first ympugners of Images, imitatinge herein the Hebrewes, Sarrecens, Genriles, and Samaritans, as Heretiques doe Amoungst

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the Emperors the first that opposed himfelfe against Images was Phillipp, as Paulus Diaconus doth relate in his life: this Emperor beinge at Constantinople, did see a picture, wherin was written the acts, and monuments of the 6. generall Councell, which he comanded to be taken awaye, in which Councell there was two wills defined in Christ; this is related by Paulus Dianius. Next vnto him was Leo llauricus, who by the infligation of some lewes, comanded Images to be broken, as Paulus, Zonarus doth relate, and fo he is called Leo the Image breaker, his sonne called Constantinus, Capronimus, did the like after him Leo Armenius the Emperor . So in France the Albigences certaine Hereticks in the tyme of Pope Innocent the third, and Frederick the second Emperor, waged warre against Images. After them lohn Witcliffe Anno 1372, and now in this last miserable age Iohn Caluine lib 1. institur. cap. 2. faid that in the first 500. yeares, there were no Images in the Temples of Christians. How false it is, lett the Reader peruerse Eusebius lib 3.6 4.0f the life of Constantine the great, who faith that there were great stoare of Images in the temples that were made by Constantine the great, Sozomenus lib. 5.cap. 20. Nicepho. lib. 5. c. 30. doe write, that the Image of Christe in the time of Iulian the Apostate, was brought H 2 into

into the temple by the Christians, see Tertulian. in lib. de pudicitia. Naz. ad Olympium.
Damasc. in vita Siluestri. Basil. in vita Barlaam. Chrisost. in misam, quam Erasmus latinam reddit. Euodium lib. 2. de miraculis S. Stephani. Prudentium in libro de sancto Cassiano.
Paulinum epistola ad Seuerum. August. lib. de
consensu Euangelistarum cap. 10. and a little
before him, Carolastadius in this heresie
was the first that opposed himselse against
Images.

That there were manie 'Images of 15. Christ from the beginninge of the Church it is well knowen, and in the life tyme of Christ himselfe there were two Images. The first himselfe takinge a napkin, & rubbinge his face with all, in the which he drewe his owne picture, and did fend it to the kinge of Edessa, called Abagarus, which to this day is kepte in a certaine Church. Of this verie Image Euagrius makes mention and Damaicenus, and Symon Metaphrastes, and others who also doe confirme the said historie to be true, as Stephen and Iuo doe declare 4. parte decreti cap. 83. and Adrian in script. de Imaginibus ad Carolum magnum.

Euagr. li.
4 cap. 26.
Damasc.
oracione L.
de Imag.
Metaphr.
in vita
Lonstant
Leo in 7.
Synod acti

16. The second was the picture that the wooman of Paneades made, after that shee was heald from the yssue of blood, in token of her thankful minde for receauinge such a benefitt. And as manie, receauinge great benefitts of great potentats, in remem-

bringe

bringe their benefactors, they put vpp, and Eufeb.1 7. keepe their pictures in their howfes: fo the hift c. 14. Church of Christ, which ought to be most sozome. thenkfull vnto Christ for sufferinge death 1:20. for her, doe embrace and putt vpp his pic . Damafe. ture in her Churches, and Chappells. Of oratione 1. this picture Eusebius, Sozomenus, Damasce. de Imag. and S. Gregorie make mention. It is also Gregor. recorded that in the Vatican Librarie at Ad Germa. Rome in hande writinge, in the tyme of que habe-Tiberius Emperor this Image was brought : wr 7.5ym. to Rome.

17. Also it is recorded by S. Athanasius Athanas. that the Image of Christ which was made lib de pasby Nicodemus, beinge brought by a Christian to a Cittie called Berithoin Syria neere Antioch, was crucified by the Iewes in horrour, and hatred of him, (whom the same did represent. This historie is avouched in 7. Synd. act. 4.) and even so hereticks doe now in the countries where they rule, wher with their cruell hades, prophane thoughts, and blasphemous acts, they pollute, defile, deface, cast downe, burne and massacre all lacred Images, and reliques, as the Iewes haue don at Beritho, and in all places were they can laye handes vpon the Image of Smilt. Was not that a most lamentable preident comitted at Showards, alias Swards in Ireland, within fix miles of Dublin, by one Hewlon an English minister of that vilage, in the first yeare of the kinges raigne, H 3

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118 Lib. II. The Theater of Catholick in the Monthe of Maye, who rushed vehementlie vpon one of the village called Horishe, and tooke from him the Crucifix, which he held in his handes, and did hange the same vpon a gallous, not in despight of the Catholiques, as he himselfe said, but rather in hatred of him the same did reprefent, writing this poefie. Helpe all strangers, for the God of the papiftes is in dager; the poore man Horish bringinge with him the faid picture to defaced by the faid minister, that it was a pittifull thinge for a Christian to behold the same, went before the Councell of estate of that miserable Countrie, & tould them the dishonor offred by fuch a base fellow vnto the Image of Christ. One of that Councell called Sr. Geffrie Fenton Secretarie to the state, insulted vpon the poore fellowe most furiouslie, fratched the Crucifix from him, and cast it on the ground under his feete, and the poore fellowe for complayning against the faid minister of that abuse, was cast into prylon.

18. The faid Sr. Geffrye Fenton did fett a poore fellowe on the pillorio in the markett tyme at dublin with the pitture of Christ about his necke for carrienge the fame before a frind of his that was dead at that tyme. Loys de Perusiis in his booke, distant tyme. Loys de Perusiis in his booke, distant tyme des guerres, writings of those turnultes which were stirred vpp by the Hu-

gonotes

gonotes in France aboute Auignion in Prouince, reporteth that in one place they tooke an Image of the Crucifix, bound it vpon an Asse backe, and so went leadinge the Asse whippinge and fcourginge the Crucifix through the Towne. I aske of this forte of people, if any should hange the kinges picture vpon the gallous whether he should incurre the kinge and his subjects ill will, or no, yea and perhapps fuffer death for foe doinge, referringe herein the iniurie, and indignitie of abusinge his picture, to the kinges owne person? I praie was it not the cheefest article against O Roerke a noble man of Ireland, as you may read in the Chronicles of England, that he was charged that he did hange Queene Elizabeth her picture at a horse tayle, so as the said noble man was hanged drawen and quartered at Tyborne Anno 1592. and he that hangeth Christs picture, shall rather be fauored, and countenanced then punished for the same, and poore zealous Christians for findinge fault with him, or for declaringe their griefe for that indignitie shalbe be aflicted. Woe. be to that age wherein this wicked fact is done and fuffred with ympunitie. Was not the people of Theffalonica punished by the edge of the sworde of the Armye of the Emperor Theodosius the great, for that they at their gate in despighte of the Empresse did hange her picture, for which that holy H 4

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Lib.II. The Theater of Catholick holy Bishopp S. Ambrole did excommunicate, the faid Emperor. All these Princes didesteeme the injurie done vnto themselues, which was done vnto their Image: for in Persia they have this custome, what punishment they inflict vpon malefactors, the same they ympose vpon their Images, and as the Image of God or his faincts, or their relicks, is not capable of honor, or estimation, but all the honor due vnto the same is related and referred vnto the example, or paterne: fo the iniurie, or irreuerente handlinge of them, redoundes also vnto them: this is proued by Nicephorus the Patriarch of Constantinople in dialogo cui titulus est orthodoxus, as Turrianus translated . Liquet 1. pro ca. Christum &c. It is lawfull for Christ to be a

Turri, lib.

apost. e. 25. patterne, or example of his owne Image, forasmuch as in all thinges he ought to resemble his brethren: although it be not written in plaine woordes; and when the Hererique shall aske, where is it written, that wee must adore the Image of Christ? I answere, that in the same place it is written, where wee read that wee must adore Chrift, seinge his shape and likenes is inleparable from himfelfe.

And as D. Sanders faid, as dead Sand. li. z. thinges have there denomination from the de Imag. the thinges vnto which they have their recap. I. ference, or relation fo fuch thinges vnto whome any fanctitie belongeth are called

holie.

holie. Terra in qua ftas locus fanctus est . Dies Exo.3.12 Pascha. Easter day his called holie. Sain& Exod. 28. Paule called the Scripture holie; in as much as it is holie wee must reuerence it, foraf- 2. Tim. 3. much as veneration is due vnto holynes. And so the Angell said vnto Moyles. Terra in qua stas &c. the land whereupon you fland it is called the holie land, and therfore he bid him to put off his shoes in token of reverence. And so as thinges without life, cannot be called holie, but in order, reference, or relation to another, and being ioyned with him, vnto whome honor is due can be, and ought to be adored, as S. Paule faith. Cui honorem bonor &c. Let vs giue honor, vnto whome it is due: Euen so in the same order, and observation, Images are holie, and venerable, when they be referred, and related to their examples, forme, or patterne with which only they are to be adored, no otherwise then the Image Turria. II. of the kinge is renerenced for his maiestie: 1. epissolis therfore the Image of the fainct, for his fan- cane. citie is to be reverenced.

20. The venerable vie of Images is pro- Sigib. An. ned by the cannons of the Apostles, by the 1733. 52, cannon of the fixt generall councell, by amoi. in the Romane councell vnder Greg. the 3. as 11.4.c. 67. Sigibertus ferts downe, by Amoinus, Ado- Emil. lib. nienenfis, Regino in fuis Chronicis, Anno 766. 20. de geby Paulus Emilius, by another councell at flis fran-Rome vnder pope Stephen. 3. as Sigibertus corum.

ferts

Lib.II. The Theater of Catholick ferrs downe, Anead. 2. lib. 1. by Sabellicus Ænead. 8. lib.after all these councells. the same is proued by one of the 7. generall councell of the world, which was the 2, of Nice. of which Paulus Diaconus, Cedrenus, & Zonaras, & Photius Patriarche who in this councell was the Popes Legate, and the legates of three Patriarches, Alexandria, Antioche, and Hierusalem, and the Patriarche himselfe of Constantinople. This is proued by the councell of Trent. feff. 25. in decreto de reliquis.

21. This is protted also by the miracles that God doth daylie worcke by the Images, and reliques of his faincts, by which miracles. S. Iohn Chrisostome amoungest other argumentes proues the God head of Chrift, for had he not bene God, how could his Image and the Images of his faincts do fuch wonders, as the Image of Christ which was peirced with a launce in dishonor of Christ, cast forth pesentlie streames of blood as S. Athanas, and Leontius setts downe. how the Image beinge thrust with the launce of a Iewe that dwelt at Berithoacittie nere Antioch, did the like; he recordeth moreouer the miracles of Cosma & Damia; other miracles are recorded in the 7. 2.generall councell actione 5. and that miracle which Eusebius. lib 7. cap 9. de Homorrissa which our Lord healed, who made the picture of Christ in token to remember

him

Ath, lib. de passione Imagi. Christi & Leons.

AH. 5.

and Protestant religion. him for his benefitts, vpon the place where the picture was, there grewe an hearbe which did reach vnto the hemme of the Image, which did cure all difeafes. Sozo- 100, 5000 lib. menus faith, when Iulian the apostate did cap. 20. remove the Image from that place, and put Theoph.in his owne picture in the rome, a fyrie flame c. 9. Mas. came from heaven and cast of the head thereof. But what should I register old exam-

22. When the earle of Effex tooke the An. 1600 castle of Cahire in the Prouince of Mounfter in Irland, one of the gallants whome he left in garrison therin, went to a diffolned monasterie in that place, cast downe, and burned the Image of our Sauiour Godes pu-Christ, the next night after he was cast in nishmens to madnes, and cast himselfe , headlonge inflitted from the toppe of that castle downe into uppon Image the river that runneth vnderneathe . In the breakers, towne of Yonghull in that province 3. foldiors that were there in garrison, one ferued vnder Captaine Peers, another ferued vnder Captaine Tanner, another vnder Sr. William Morgan a welshe knight, which were left there in garrison in the warres of Gerrot Earle of Desmond, did insult vpon the holie Roode that at that tyme stoode rpin the Abbey of S. Dominicke, which is 2. of them called in that Towne the North Abbey, and Cloud &

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Lib.II. The Theater of Catholick markett place of that Towne. One of the principall actors therin was taken with a raginge madnesse, by which, he was so tormented, that he could never fleepe or take any rest, cryinge out and sayinge, that the holie Roode was following him, of which furie he died at night tyme in the streete. At Yonghull within a seauennight after that curled fact, his fecond companion died, eaten vp with lice and vermine. The third was kild by the earles fentinelle in a fallie out of that Towne, and all this happened within one seaue night: which I proteste to be true, & wherof many living yet in that Towne were eye witneffes.

In the countie of Wexford in a countrie there called the Morrowes, in a certaine Church dedicated to S. Iohn Baptift, called Castle Elice, one Sr. Iames Deuereux an apostate priest keepinge court there, for the Bishopp or superintendent of that Diocesse, and findinge the Image of that glorious sainet ar the alter (for the Caluinian prophane Common table neuer came to that place) and feinge the poore people offringe little pence, and beades vnto the Image, ranne to the Image in a rage, faying what a superstition is this, and threw downe the Image: and thinckinge to carry it out of the Church, he was presentlie strocken dead vpon the ground, nor neuer went out of the church-yard of that Church; And with

and Protestant religion.

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with much a doe could any abide to stand by him, when he was stript of his apparell to be buried, by reason of the loathsome stincke, and smell that issued from him: this is most true, as all that countrie can auouche, being done in such a generall assemblie, of which many of the best sort are yet livinge to testifie the same, and happe-

ned in the yeere anno 1600.

24. I could bringe many examples that do dailie happen, as the Catholicks can tell, and the Protestants do dailie see before their eyes. Sed vt videntes non vident, & audientes non intelligunt. But you are those of whome our Saujour faith, leinge you doe not see, and hearinge you doe not vnderfland, you may faie with the Prophett : Defecit in me virtus mea, & lumen oculorum meorum non est mecum. Grace doth fayle you, and the power, or sence of seinge is not with you, and although many of you have withno lesse despightfull indignitie then Samaritans, Iewes, and Mahometts with your curled handes, and blasphemous lips, polluted, and defaced the Image of Christ and of his Sain&s, and have not receaved condigne and worthie punishment in this life, yet you ought not to bragge of godes mercie, in sparinge you, for as S. Augustine faith, if Godshould punish euerie wicked man in this world, it should be an argument for you, that there is not a place of punishment

for transgressors besides this world, & therfore he doth not inslict punishment vpon
all in this life, but reserves the same vnto the
other, that wee may assure our selves, that
our wickednes and transgressions, which
wee our selves do daily perpetrate and practize, and which are rigoroussie punished in
others, shall not escape the damnation of
godes iudgment, whose mercifull forbearinge with vs will increase his wrathe, and
augment our woe, which wee ought to
prevent by other mens ruyne.

The manner how to reuerece Christ bis Image.

25. The manner how to reuerence Christes Image, Gregorius lib 7.as Vasquez Cites in his second booke de adoratione, disputatione. 8. cap. 13. and in the councell of Rome vnder Pope Stephen the 3. his wordes be thefe. Et nos quidem &c. We truly, faith he, not as it were before the divinitie, prostrate our selves when wee come before the Image of Christ, but wee doe adore him, which by the Image, either in his birth, passion, or fittinge in the Throne of Judgment wee contemplate, and behold. Read the verses which Sabellicus wrote 1.8. Æneade 8. and as some do thincke were coposed in the 7. generall councell and are written with letters of gould at Venice ingraued in an old wall.

Hanc videas, sed mente colas, quod cernis in ipsa. Christs picture humblie worshipp thou,

Which

and Protestant religion. Which by the same dooft passe, Yet picture worshipp not but him, For whom it pictured was. Nor God, nor man this Image is, Which thou doft prefent fee, Yet whom this bleffed Image shewes Both God and man is hee. For God is that which the Image shewes But yet no God it is. Behold this forme, but worshipp that, The minde beholdes in this.

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26. The fame doth Hieronimus Auguflus fett downe. Hic est colendi modus, publias concionibus sedulo inculcandus, this is the order of reuerencinge Images, and in pulpitts wee must inculcate the same to the people, that by the Image wee maye worshipp in spiritt, and trueth, and elevate our mindes and wills excitated by them to God, and to direct our prayers, and petitions vnto him, and to his holie Saints. Where wee must consider, that wee ought not to give the prayles of the patterne to the Image, neither thinck the same capable of any prayers, for it being a dead thinge, it is not capable thereof; and although the Church in the passion Sonday hath thele. O crux ane spes vnica

Hoc passionis tempore, Auge pijs institiam Reifque dona veniam.

O Croffe of Christ, our onlie hope, and healpe

Lib. II. The Theater of Catholick healpe in tyme of neede, In tyme of these bitterpaines voutchase, to helpe vs with releefe, the godlie to confirme in grace and finners to forgiue. Wee meane not to apply to the Croffe it felfe, but vnto Christ figuratively, per figuram prosopopeiam, which is common to poets and Orators. When wee speake to dead thinges in the person of the liuinge; and also by the figure called Metonomia, when the Crosse is taken for Christ, vt continens pro contento, as the author of the Crosse for the Crosse it selfe, so that to the Image it selfe, our petition hath noe relation beinge not capable thereof. And therfore the councell of Trent faith, that in the Images themselves there is no vertue or excellencie for the which they should be reuerenced, or praide vnto, or that wee should repose any hope in them, neither facrifice is offred to Images, which can be offred to none but to God, for it is a protestation of the omnipotent power and maiestie of God as he is the authorand Lord of all, neither are oblations properlie offred vnto them, because that oblation is offred only to God vnto whome all facrifice and oblations do belonge, as S. Thomas 2. 2. q. 85. ar. 3. and 3. teaceth. And although the 7. generall councell hath these woordes. Merito nos ad Imagines reuerenter accedere debemus oblationibus suffultum & luminarium. Wee ought to aproach reuerent-

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Seff. in decreso de 1mag.

7. Synod.

and Protestant religion. lie before the Images with oblations of incense, perfumes and lightes. The holie doctordid not thinke those thinges to be properly oblations as they were offred vnto Images, neither that generall counfell faith that the oblations should be offred to Images, but faith that wee should approache before Images with oblations: for the councell intendeth, that those oblations offred vnto Images should be properlie offred vnto God, vnto whom principaly they haue their reference, and not vnto Images, vnto whome adoration and not oblation belongeth, vnles you will call those thinges that are offred before Images Donaria, videlicet guiftes which are hanged about Images.

Whether Papists do committ Idolatrie, in Worshippinge the Crosse of Iesus Christ.

CHAPTER VI.

adoration of the Crosse, was adoration of the Crosse, was of Claudius Bishopp of Thaurum, as Iuo Carnotensis anoucheth. The second heresie was, of a certaine sect called Pauliciain, as Photius the Patriarck doth alleadge, and as Euthimius in sur panoplia, declareth. The third heresie was, in the time of S. Bernard, by one Petrus

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Lib. II. The Theater of Catholick trus Brius, against whome Petrus Cluniacensis did write. The fourth was, of those that followed Iohn Witcleeffe, as Thomas Waldensis declares, homil. 3. cap. 160. The first herefie was, of Caluine in his booke of Institutions the 11. chapter q. 7. his argumet is. The croffe of Christ was the instrument of the greefe & death of Christ:therfore we ought not to honour the same, neither the reliques of his other passions. This Caluin was he, who threw downe the Image of Christ, and permitted his owne Image to be reuerenced and worne about mens neckes. And when a certaine familiar frind of his owne, tould him that the people did fo ymbrace his Image; he answered him scoffingly and faid. If any man be offended therwith, ether let him not behold the same, or lett him pull out his eyes, or goe hange himselfe.

2. Weefor our parts do not reuerence the Crosse of Christ, in respect of the torments of Christ, and of his paynes, but as those torments and passion were a remedie for mankind, and a sacrifice gratefull vnto God: as also an euident argument of his affection, loue, and charitie towardes mankinde, and as the Crosse was the standarte of our redemption by which he destroyed him, qui mortis habuit imperium, that had the comand of death: pacificans omnia sanguine crucis, appeasinge godes wrathe by his death vpon

and Protestant religion.

yppon the Croffe, which he conceaued against mankinde. Caluine herein doth imitate Iulian the Apostate, who objected vnto the Christians the adoration of the Crosse, fayinge. Crucis lignum adoratis, imaginem illius in fronte, & ante domos pingentes . Yow adore the croffe of Christ, you make his Image in your fore-head, you paint his picture before your howses: who therfore may not whorthilie hate your wilest men, or pittie your ignorant and filly forte, who at lenght are fallen into that callamitie, that having forfaken the eternall God, passe vnto a dead Iewe, thus far the said Apostate, against the Christians. Apud Cyrill.

Alex. lib. 6. in Iulianum. 3. As for the catholick doctrine it doth teach, that not only the croffe, in qua Christus mortuus, sed quacumque crucis figura &c.in which Christ suffred, but any other figure of the crosse, is to be honored & reuereced: this is proued by the feuenth generall councell the 2.of Nice.act. 7. where the councell defined honor, & reverence to be given to the tipe and forme of the holie Croffe, much more to the Crosse it selfe, for both of them are the figne of Christ crucified. This is proued by S. Paule, sainge . Christ wyped out the 2. Coloss. hand writinge of decree that was against vs, and the same he hath taken awaie, fastning it to the Crosse, and spoilinge the principalities and potestates. And in the first

epistle

Lib. II. The Theater of Catholick

1. Epift. Coloff.

epiftle he faith, he reconciled all thinges by himselfe, pacifyinge by the blood of his Crosse, I meane his death which he suffred vpon the Crosse. And as S. Peter saith.

1. Pet. 2.

Christ himselfe did beare our sinnes in his bodie vpon the tree. Why should not then that bleffed Croffe be reuerenced, as the facred Altar of that sacrifice, & the instrument of so great a triumph and redeption? And as Leontius said, any thinge that belonges to our father or freind whome wee defire to behold, wee reuerence and esteeme, and wee kisse the same, yea somtimes with weepinge eyes, why then should not wee also with reuerence kisse the tree and Crosse, which was the instrument of our redemption, and approach vnto it with weepinge eyes? If a captayne had frought a combate for the common wealth, the enfigne or standart by which he had ouerthrowen his enemies, would be houlden for a great monument, and why should not the standart of lefus Christ be highlie reuereced by which he hath owerthrowen that enemie of mankind, and obtained victorie against the power of Sathan? Triumphans cospalam in ligno &c. as hath bene written in the old greeke translation, bringinge the Princes of darknes in a triumphinge manner, vnder the standart of the Crosse?

Cyrill. Epift at Lung. Au-

This reuerence belonginge to the holie Croffe is proved by the invention thereof

thereof by S. Helenaas S. Cyrill of Hieru-guft Amb. salem S. Ambrose. Chrisost. Rufinus Paulinus, de obirm Sulpitius, Socrates lib 1. cap. 17. 1. Iustinianus Theodo. imperator in nouella costit. 28. do write. Truly Sq. in cap. had not that holie Crosse bene worthie of 19. 106. f. reuerence and honor neither Helena should Ruf. li 12. haue bin moued with divine inspiration to biff.c. 7. fearch for it, neither by godes divine pro-Emr. l. it uidence should shee have found it, nei-Paul. Epi. ther yet in the findinge of it, those miracles uer. Sulp. should ever have byn wrought, as also 1. 2 facre fince in all ages as the holie doctors doe bift. o. 18. auouche. Damascenus, Cyrillus. Hierosolimita- 7 heod ! 1 auouche. Damajcewus, Cyrillus. Herojollus. hift. c. 18. nus. Nyscenus, Paulinus. Chrisostome. Homilia Sozom.l. quod Christus sit Deus. in.5. Homil. Hierom epist. cap. 1. 17. which not only made mention of the Damasc. 4 Crosse, but of other relicks of Christ. S. de fide. 12 Gregorie in the 7. booke epist. 126. did Cyrill. 10. fend aparcell of the Crosse vnto Recaredus 613. kinge of Spaine. S. Augustine doth testifie vita Marthat a parte of the earth of the holie land, cine foror. beinge brought into Affricke, did great mi- Paul Ep. racles. S. Ambrose doth declare that one of 11. Hiero. the Nayles of Christ his Crosse, was fixed Aug.1.22. in the helmett of Constantine the great, the Amb. in same is restified by Eusebius. orat. de o-

proued by the wonderfull victorie gotten Eufeb l. 1. by Heraclius the Emperor in recouerin-vita (off. ge the holy Crosse from the Persians, which cap. 25. whe it was restored to its former place, many miracles were wrought therby, as

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Paulus

Lib.II. The Theater of Catholick 124 In vica Heracly.

Paulus Diaconus, Zonaras, & Cedrenus make mention, and Sigibertus in Chronica; for which cause the feast of the exaltation of the Croffe was instituted by the Church:

Cyrill. Aug. fer. 130. de tempore. Damasc. 1. 4 ca. 12. Cypr li. 2 at Quir.

Mat. 24.

Againe the figne of the Croffe is proued by S. Mathewe in the daie of Iudgment, the figne of the Sonne of man shall appeare, as Origines, Chrifestome, Theophilactus, Euthymius, Hillarius, Beda, Cyrill. Hierofo. & S. Aug. doe declare, and all the rest doe testifie the same. S. Cyprian doth teach, that the figne of the Croffe is so expedient, as in old tyme cap. 1.6 the figne Tau. Ezec.9. which place S. Hiero expoundinge faith, that in the beginninge the letter Tau was like a Croffe. Origines, Tertulian, and Cyprian holde, that such as were liuinge in any battayle, were fett downe by this letter T. and fuch as were dead were described by this letter. O. The reuerence of the Crosse is proued also, by the reverence that Constantine the great, and other Christian Emperors did exhibite towardes the same, as stamping it in their monies and gould, puttinge it in their en-

fignes, carryinge it before them, and as holie Doctors doe say, that in thinges naturallit is of great vertue, as Iustinus Apologia. 2.

Ambr. fer. 56. for the figne of the Croffe lerueth to the mariners to faile, to the birdes

to flie, and as Rufinus doth write, the figure

Amb fer.

Ruf li. 12. bist. 2.

cap. 29.

of the Crosse with the Egiptians in their Hieregtiphes, doth fignifie life euerlastinge.

6. And

And wee must obserue, that when wee expresse the figne of the Crosse vpon any thinge, wee doe not meane by that figne, to ympart any vertue vnto the lame, but only by the figne of the croffe expressed vpon the same, wee implore the helpe of Christ crucified, soe that it is an impudent lye of Heretiques to fay, that the figne of the crosse is superstitions. Heretiques cry against the catholique church for makinge the figne of the crosse or the picture of Christ, saying. Confusion be to all those that doe worshipp any engrauen thinge, & qui adorant sculptilia. I answere that it is ment to worshipp it as God:and so, Cassiodorus doth interpret it an Idoll or to make an Idol of it. For as in the Teple of Salomo there were pictures & grauen Images: foe in the Teple of the Christians; yet neither the one nor the other are Idolls, for the picture of Christ & of his Sain&s, of which we doe not make godes, are but fignes to bringe vs to remember the true God. If to painte the picture of Christ were Idolatry, why should S.Luke, Comes Sancti Pauli in euangelio, the fellowe of S. Paule in the ghospell, painte both the Image of Christ and his Mother as wee reade in the fourth booke of the Sentences ca. 5. and as learned Sainets doe painted Write? Damascenus said as Thomas Waldensis the Image reportes, Accepimus, Lucam Euangelistam &c. of Christ. Wee haue receaued, that Luke the Euan-

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Lib.II. The Theater of Catholick. painted Christ and his mother, and that the famous Cittie of Rome hath the same picture. Origines declaring in his 8. homilie vpon Iolue, how that the kinge Hay was haged vpon a double tree, faith. It followeth that the crosse of our Lord, was a double crosse, the one a visible crosse, wheren the sonne of God was crucified in flesh: the other was an inuifible croffe, wheron inuifibly the diuill with all his power and Princes was Crucified, as S. Paule faith, he ouerthrewe the power and mightie Princes of darckneffe, & tryumphed ouer them on the tree of the croffe: fo as this croffe hath two finguler confiderations. The first is, that which S. Petersaith, that Christ was crucified, leavinge vnto vs an example to followe his stepps. The second consideration, wherin he gott the victorie ouer Zabull, wherin he was crucified: therfore S. Paul faith, woe be vnto me faith he if I glorie in any thinge, but in the croffe of Christ, by which the world is crucified vnto me, and I vnto the world . Soe as you fee two effects which he doth alleadge, for he faith that two contrarie thinges are crucified, the vertuous liver, and the finfull finner, the mortified bodie, and the wicked world, accordinge as Origines faith of Christ and of the deuill. Thomas Waldensis and others here ypon doe fay, that the croffe is called both the woode, and Christ, as Hieremias saith, venite

e. Epist.

and Protestant religion.

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venite mittamus lignum in panem eius. Lett vs cast woode into his bread, soe as he meaneth by the woode the crosse, and by his bread, his tender slesh. Christ himselse auoucheth the same: panis quem ego dabo &c. the bread I shall give, is my slesh. S. Hierome saith, he hath not leste his crosse vpon the earth, but he carried it with him vnto heaven, and soe he shall come with his crosse, so as he meant by his crosse his bodie and slesh and himselse. Of which crosse Sybilla said. O ter beatum lignum in quo Deus extensus est. O thrise happie wood vpon which God was elevated.

S. Ambrose speakinge in the person of Hellena, hath these wordes. Quomodo me redemptum arbitror, si redemptio ipsa non cernitur; video quid egeris ô diabole, ve gladius quo percussus, destrueretur. How shall I knowe my redemption if the redemption it felfe be not seene, I know ô divill it is thy crafte to hide the fword by which thou wert ouerthrowen. It is written in the booke of wiledome. Benedictum est lignum per quod sit institia. Blessed be the wood by which Iustice is don, curfed be the hand by which an Idoll is made, and also him that makes the same, behold he did bleffe the wood of the crosse, and did curse the Idoll of impietie. Was Iofue an Idolater, when he faid to the funne, thou shalt not moue against Gabaon, neither the moone against Haylon? for

wee knowe that Iolue did speake vnto the Creator of them. The 3.children also did singe and say, benedicite sol & luna. O sunne and moone, day and night, blesse yee our Lord, and so did Dauid saie to all creatures; and will you charge the Church of God with Idolatrie for honoring God in his creatures? And so wee saie the like vnto the greene wood, and to the blessed crosse, not adoringe the nature of wood herein, but the liuinge crosse of him that was crucified, whose grace and fauour in the same wee implore.

Epistola

8. S. Bernard speaking of the holy crosse, Confessio (aneta crucis, non nifi crucifixi confessio est, the confession of the holie crosse, is no other then the confession of the crucified. Therfore Thomas Waldensis speakinge of the invention of this holie crosse. Quid in hoc festo infestum fit, what harme is in this feast, but that wee give God thanckes, which procured that gratious wooman, and as S. Ambrole faith. Infudit ei fpiritus ve lignum requirat. Inspired her with his spirit to search the wood. S. Iohn Chritoftome addeth in his booke of the croffe these woordes. Si scire desideres charissime virtutem crucis &c. Most deere, if you would knowe what vertue the crosse hath, and how much I could speake in the prayle thereof, know that the croffe is the hope of the Christian, the crosse is the waye for people

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people in desperation, the crosse is the refurrection of the dead, the croffe is the guide vnto heaven, the crosse is the staffe for the lame, the crosse is the comfort of the forrowfull, the croffe is the bridle of the rich, the crosse is the destruction of the proude, the crosse is the paine of the envious, the triumphe of deuills, the tutor of youth, the patience of the poore, the pylott of mariners and faylers, the wall of those that are befeeged, the father of orphanes, the defence of widdowes, the comfort of martyrs, the chastitie of Virgins, the solace of priestes, the victorie of the Romans, the bread of the hungrie, and the fountaine of the thirstie, thus much sain& Iohn Chrisostome, and much more of the glo- Iohn Chririous crosse. And in his homilie vpon S. fost. homil. Mathewe 16. Lato animo crucem Christi circumferamus &c. Lett vs with a willing mind carrie the croffe of Christ, the same beinge the badge of our faluation, by which it was effected, without whose presence wee cannot be regenerated, when wee be fedd and fusteyned with the holie foode of life, or consecrate the same; the enseigne or standarte of the victorie must stand by . Wherfore lett vs fixe, and place it in our chambers, on the walles, in the windowes, yea lett vs figne our foreheads and our harts withall, for that is the collizen and marke of our faftie, of our comon libertie, yea of the

140 Lib.II. The Theater of Catholick the humilitie and lenitie of our Lord. And in the same homilie, he saith: Hoc fignum nostris & priscis temporibus clausas ranuas reserauit, &c. this hath opened the dores that were shut, hath abated the force of poylon, hath tamed wilde and cruell beaftes, healed deadly bitinges of serpents, broken the gates of hell, opened the gates of heaven, renewed the waie to Paradife, it also did breake the ferpents head: what should wee wonder that the same ouercame cruell beaftes and pestiferous poisons. This figne converted the whole world, and revived it, tooke awaie feare, and brought truthe and tranquillitie againe, restored the earth vnto heauen, and made of men Angells.

S. Hierom writinge vnto Letham faid. Quicquid comederis, quicquid biberis, muni semper signo Crucis. Whatsoeuer you care or drinke, putt the figne of the crosse vpon it. And as S. Gregorie doth witnesse S. Benedict, by the figne of the croffe did breake a glaffe full of poyloned licoure. Iulia, though otherwise a wretched Apostate, with the figne of the crosse did chase away divills. Cassiodorus vpon those wordes of S. Chrifostome. Crux mortuorum resurrectio, Crux claudorum baculus &c. the croffe is the refurrection of the dead &c. said that he did vtter them by divine inspiration, and he added these wordes himselfe . Crux est tuitio humilium &c. the crosse is the lafeguard of the humble,

and Protestant religion. humble, the destruction of the divil, the victorie of Christ, the ouerthrowe of hell, vita iustorum & mors infidelium hareticoru, the life of the just, and the death of vnbeleeuinge Hereticks. And inconfirmation of the historie of Constantine the great and Heraclius, he did interpose the victory of the Romanes: now are these wordes, & confirmation of those glorious saincts touchinge the crosse to be reputed Idolatrie? Calsidio- Lib. Trirus faith, that S. Iohn Chrisostome made pars.c. 10. crosses of filuer which were carried with waxe guilte with Gold and filuer at the expenses of Eudoxia the Empresse, wherfore the Arrians repininge against those crosses, insulted vpon them. thus Cassiodorus. Eu- zib. 9. Ec. febius writeth, that when the Emperor cles, bift. Constantine the great gathered his Armye against Maxentius the Tyrant of Rome (for at that tyme he was a fauorer of Christian religion) he saw in his sleepe in the ayre towardes the east, the figne of the crosse shininge with a fierie flame, and beinge altonished with such an vnusuall aspect, he fawe two Angells fayinge vnto him. Conftantine in this figne thou shalt ouercome. And as Isayas faith, Ecce leuo &c. behold I wil Leuo ad carrye my strenght to the Gentiles, and I genses ma. will exalt my figne towardes the people, & num mea. they shall with a lowe countenance towards 1/49, 49. the earthe adore thee, and shall licke with

their tounge the dust of thy feete, and you

shall knowe I am your God, what signe I pray then is this, but the crosse of Christ which is his only signe as S. August. saith? Ipsam crucem suam signum habiturus es, ipsam crucem de diabolo superato tanquam tropheum in frontibus sidelium positurus, it is his crosse saith he, that was his signe, it is the marke and badge, I meane his crosse by which he triumphed ouer the diuill, as the ensigne of his victorie which he fixed in the fore-head of euerie Christian, as the Apostle saith. Abstraction in any other thinge then in the crosse

10. Vpon these wordes. Adorate scabel-

Pfal. 98.

of Christ.

Super

mil. 36.

lum pedumeius, quia sanctum est. Adore yee his foote stoole because it is holie S. Hierom faith there are many opinions touchinge this foote stoole, verie like it is, it is meant by his bodie, in which the maiestie of his divinity stoode as vpon a foote stoole, which ought to be adored, his foote stoole, faith S. Hierom is his bodie, his foote stoole is his foule, his foote stoole is his crosse. S. Ambrose saith, iam ergo aucthoritatem habent &c. now therfore faith he, they have the ecclefiafticall authoritie, and the aucthoritie of the Apostles, and also the aucthoritie of so great fathers by whom they may carrie the figne of Christs crosse, amoungst the people in ecclesiasticall processions and convents, in assemblies of prelates

De fide. Grasiam. n

neesfil

lates, in the standarts and crownes of catholique kinges, to the end that his foote stoole might be humblie worshipped and adored, thus much S. Ambrole. Signatum est super nos lumen vultus tui Domine. O Lord thou hast imprinted the impression of thy light in our fore-heads. Cassiodorus saith vppon that verse. In Crucis impressione lumen est vultus Dei, quia semper in eis noscitur radiare. Gods gratious fauor is extended towards them that are marked with his figne, because he is knowne allwaies to fhine in them. S. Gregorie wrote vnto Secundinum, that he would fend vnto him two Images & a croffe, that so he should be defended from malignant spiritts, & in rescripto ad eum duas tabulas: wee haue sent vnto you two tables the Image of our Sauior, of the bleffed Virgin his mother, and S. Peter and S. Paule, by our faid sonne or Deacone, pro benedictions, for a benediction, that by it you may be protected from euill spiritts, by whose blessed crosse you shall cap. 4. be sure to be defended from euill spiritts.

our Sauiour spake sayinge, when he should be exalted from the earth, he would drawe all thinges to himselfe. If the Adamant stone with its vertue draweth Iron vnto it, the sish called Remora being so little, holdeth fast the greatest shipp that ever was, notwithstandinge all the devises both of

nature

144 Lib. II. The Theater of Catholick nature and arte indeuor to put her forward. if the stone in latine called Gagates, in English Agat-stone, by a certaine hidden vertu chaseth awaie deuils, how much more this bleffed Croffe, by the vertue of him that died therupon doth, and shall chase awaie deuills and euill spiritts? And as the Apostle faith, the word of the crosse to them in deed that perish is foolishnes: but to them that are faued is the power of God, for it is written I will destroie the wisedome of the wife and the prudence of the prudent I will re-I. Cor. I. iect, for that which is the foolishe of God, is wifer then men, and that which is the infirme of God, is strounger then men: and as God almightie comanded Moyfes when he would deliuer his people, from the fer-Exod. 4. uile yoke of Ægipte, to take into his handes a peece of wood, that is to lay his rodd, by which he was to worke all those miracles that he wrought, so when our Saujour was to deliuer makind from the thraldome of the deuill, he tooke this wood which is his crosse, of which Moyses rodde was a figure, by which our Saujour hath redeemed vs, and by which both he and his spoule the Church doe worke miracles, of which the spouse in the Canticles saith. Ascendam in altum & apprehendam fructum eius. I will climbe vpp into the toppe thereof, and I will take some of the fruicte. The fruit of this noble crosse is the mortifications of our passions,

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Exod. 7.

8. 9.

and Protestant religion.

the bridlinge of our filthie concupiscente, the crucifienge of our luxurious carcale, the restraint of our vnsatiable appetites. The fruitt threreof, are all the vertues both morall and supernaturall. The fruite thereof is a chast bodie, a contrite hart, an instant prayer, a feruent spiritt, a sounde religion, a quiett conscience, a perfect life, a pure intention, and a contemplative mind; the foundatio of all these vertues, is true humilitie, which was never knowen in the worlde, before the croffe was exalted in worlde: which as the Apostle faith, as vnto. the Iewes certes a scandall, vnto the gentiles foolishnes, so now adayes vnto the heretiques of this tyme is Idolatrie, but, glorie and faluation vnto the vertuous catholiques, who doe learne daily by this figne of the holy croffe, the principall milteries of our faith which are two.

12. First, the misterie of the vnitie and trinitie of God; secondlie the incarnation and passion of our Saujour. Wee make the figne of the croffe in the name of the father, and of the sonne, and of the holy ghost, and in this forme: Puttinge the right hand vnder the foread, when wee fay in the name of the Father: then vnder the breaft, when wee lay, and of the sonne: lastly from the left shoulder vnto the right, when wee lay, and of the holie ghoaft . And faying in the name, and not in the names doth shew

the

Lib. II. The Theater of Catholick the vnitie of God, and the divine power and authoritie which is one onlie in all the three persons, these woordes of the father. of the sonne, and of the holy Ghoaft, doe shewevato vs the trinitie of persons: the figninge in forme of a croffe representeth vnto vs the passion, and consequentlie the incarnation of the sonne of God: the palfinge from the left shoulder to the right, fignifieth that by that passion of our Sauiour, wee were transferred from finne vnto grace, from transitorie thinges vnto eternall, from death to life; and wee that for our demeritts were to be placed with goates vpon the lefte hand, he transferred vs with his sheepe vnto the right, where wee may heare that bleffed voice. Come yee bleffed of my Father, possesse the king-

dome prepared for you &c.

13. This figne also is made, to shewe that wee are Christians, to witt soldiors of Christ, because this figne is as it were an enfigne or liverie which diftinguisheth the fouldiors of Christ, from all the enemies of the holie Church videl. Gentiles, Iewes, Turckes, and Hereriques: besides, this signe is made to call for Godes helpe in all our woo: kes, because with this figne the most holie Trinity is called to helpe by meanes of the passion of our Saujour; and therfore good Christians vse to make this figne when they arise from bed, when they goe to fleepe, and in the beginninge of all other thinges. Finally, this figne is made to arme vs against all temptations of the diuill, because the divill is afraide of this signe, and flieth from it as malefactours doe when they fee the figne of the Officers of iustice, and many tymes by meanes of this figne of the holy croffe, a man escapeth many

dangers.

14. S. Gregor. Nazianzen, writeth of Naz in Iulian the Apostate . Ad crucem confugit, ac priore qua ob timorem fignatur, adiutorem facit quem per- feripfi adfequebatur &c. He flieth vnto the croffe , he werf. 14fignes himselfe therwith, he doth aske his lianum. helpe, whome he persecuted: the figne of the crosse did prevaile, the divills are overcome. Theodoretus, most famous amoungest the Grecians, faith also of him. Apparentibus demonibus &c. When the diville did eccle. appeare vnto him, he was compelled to figne his fore-head with the figne of the crosse, and presentlie the divills at the fight of the figne of Christs enfigne, remembringe their ouerthrowe, they presentlie vanished away . And Zozomenus saith of him thus. Ex consuetudine pristina, symbolo se Christi clanculum obsignauit, spectra illi subito euanuerunt. Accordinge the old custome he did figne himselfe secretlie with the badge of Christ, and the ghoastes forthwith disappeared.

15. Tertulian also, witheth euerie true foldier

Theod li.

Tert. de corona mi litis.

Lib. II. The Theater of Catholick soldiear of Christ, to defend and arme himfelfe with the figne of the croffe. Quamobrem ad omnem progressum &c. W herfore it was vied, that euerie one should make the figne of the croffe in his fore-head, at his progresse and promotion, at his goinge in, and cominge forth, in apparellinge himfelfe, in puttinge on his shoes, in washinge himselfe, at the table, at the lightes, at his goinge to bed, at his rest, in all his actions and conversations . Vnto which agreeth S. Chrisostome saying. Neque fic regia corona ornatur caput , vt Cruce: subinde omnes ea fe fignant &c. The croffe is a better ornament for the head of a Christian, then the Diademe or crowne of a kinge, when as all men do figne themselves therwith, in their cheefest and principalest member, which is the fore-head, beinge the piller in which the same is engraved: soe it is vied in the Eucharist and in the holy Orders of priesthood: likewise it shineth at Christs bodie, ar his misticall supper, at home and abroade,

about and in companie, in your iourney, at

fea, in the shipp, in your apparell, in your weapons and armes, in the bodies of beastes ill at ease, in the bodies of men possessed by

the diuills, fo as all men ought to be gree-

die of this maruailous and pretious good, of which they ought to be verie car-

full: thus fare S. Chrisostome of this noble crosse, of which none that is a good Chris-

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Chryf. in demonstr. aduerfus Gentiles quod Chri ftus fit Deus. so. 3. and Protestant religion. 149
tian is assamed, but the Heretique is confounded therwith.

16. The same also S. Augustine infinua- Aug. in ted, faying. Let him delude and tryumph Pfal 141. ouer Christ crucified, insultat ille Christo crucifixo &c. I may behold the croffe of Christ in the fore-head of kinges, that which he despiseth, is a saluation to me, none is so prowde as the diseased man, that scornes his ownecure, if he will not scorne it, he should himselfe receaue it, and therwith be healed: the figne of the croffe is the figne of humilitie, but pride will not ymbrace the meanes by which her loftinesse may be remedied. And inanother place he faith. Quid Idem trac. est quod omnes nouerunt signum Christis &c. 118. in What is the cause that all men doe knowe loannem. the figne of the holy croffe, which figne if it be not vied in our fore-heades, or in the water by which wee be regenerated, or in the holie oyle by which wee be anointed, in the Chrysme or in the sacrifice by which wee are nourished, nothinge of all these is well done. Againe in another place he faith. Cruas mysterio rudes cathechifantur &c. By the Idem fer. milterie of the crosse, the ignorant are ca-194 le santhechiled, the fountayne of our regenera- His. tion is confecrated, by imposition of handes the baptized receaue the guift of graces, Churches are dedicated, Altares are confecrated, Priestes and Leuites are promoted vnto holie orders, and all ecclefiafticall Sa-

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Lib.III. The Theater of Catholick craments by the vertue of the croffe are perfected and confumated. Abdius that was disciple vnto the Apostles, who wrote their liues, and their acts, doth also obserue, howe often at all occasions of dangers they made the figne of the Croffe on their foreheades, which euerie Christian also doeth observe in all ages, in all dangers and perils: all Christian Churches, in enery kingdome and Prouince, from age to age, from posteritie to posteritie, are framed and shaped in likenes of this bleffed Croffe, in which crosse S. Paul did glorie so much, that he faid the world was crucified vnto him, and Per. 5. he also crucified vnto the world, by which

S. Peter saith he himselfe was joyned and fastened vnto Christ.

Whether Papistes blashheme against God, in sayinge that any man can meritt.

CHAPTER

He cause, wherfore you will not haue merittes in man, is because you fay, that no man though neuer foe iuft, or by any grace of Goda man may haue, can keepe, or obserue his commandements . Which is most falle, for in 3. Legum the holiescriptures, manie godlie men are prayled because they have kept and observed godes

Tofue, TI.

Gal. S.

G.11. 2.

G.1. 6.

and Protestant religion.

godes comaundements, as may appeare in divers places. Was not Zacharie and Eliza- Luca 10. beth iuste before God, because they did walke in the comaundements and iustifications of our Lord without blame? This is Ezec. 36. confirmed by Ezech. Spiritum meum ponam; I will fixe my spiritt in the middest of you and I will cause you that you shall walke in my precepts, and that you shall observe and keepe my comaundements. And although without godes grace, the comaundements cannot be performed, yet by the grace of the holie ghost which is promised to the iult, they may be kepte, for by that Matt. 13. grace the yoke of Christ is made light, and lohn. 5. his burden sweete, and as S. Iohn faith, his comaundements are not heavie. This is proued by the holie fathers, especially S. Au- Ang lib. gustine. Non igitur Deus impossibilia iubet &c. de nasur. impossible, but comaunded you to doe, what yow may doe, and to aske of him what of your felfe you coulde not doe. And according hereunto holie S. Hierom taith. symbo. ad Execramur (inquit) eorum blasphemias &c. Damas. Wee execrare their blasphemies, because they faid, that God comaunded any thinge impossible, and that Godes comaundemets may be kept not onlie of fome, but of manie. The same verie wordes S. Augustine Aug. fer, hath, vnto which agreeth S. Bafill, fayinge; 100. 91. It is a wicked fayinge, that preceptes of the de sepore, Spi-

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132 Lib.IH. The Theater of Catholick

Basil. in ipiritt are impossible. Wherfore by the hooracione lie councell of Aurantica in Affrique, and of
super illud. atten.
de tibi.
of faith, for if men coulde not observe the
con Trid. preceptes of God, it should be no offence to
self. 6. transgresse them: for noe man offendeth in
cano 18. that he canot shunne. And therfore almigh-

preceptes of God, it should be no offence to transgresse them: for noe man offendeth in that he canot shunne. And therfore almightie God without cause and most injustile should punishe transgressors, either in this world or in the next, but he doth not injustile punish offendors, but justile, for the offences which they could have avoided, and for not doinge the good which they could have done.

2. But the heretiques object against this

Obiection.

Ø 16.

catholique doctrine, that by the comaundement, thou shalt love thy Lord thy God, withall thy harte &c. and thou shalt not couett, wee ought fo to direct and ordayne all our actions, thoughts, and affections vnto God, suppressinge, and mortifyinge all concupifcence of our proper defire or comoditie, as the Apostle saith. Referr all your actions vnto God, and lett all you actions be don in charitie: but noe man can performe this thinge, for as longe as a man liueth in the flesh, he doth couett against the spiritt. Wherfore in all our actions though neuer fo iuft, those two precepts are violated, touchinge the loue of God, and not to couett any thinge.

3. Wee answere that the precepte of louinge

louinge God is affirmative, and never bindeth any man allwaies, and at all tymes, fo as wee should never cease from louinge God actually, that is to fay, in euerie time or moment to shew and declare the effects of our loue, by externall fignes and tokens, but by that precepte wee are bound, to shewe our loue outwardlie, and to putt it in due execution, when iust opportunitie and fitt occasion shalbe offered, and neuer to preferre any creature before God; For, to thinke of God allwaies, and to direct all our actions vnto him, is not meant or compreheded in the obligation of this precepte, but is a good councell, and a thinge which shalbe accomplished in the state of blisse & euerlastinge felicitie, as S. Thomas and S. D. Tho. 2. Augustine doe declare.

4. Secondarilie wee answere, that the art. 6. precepte, thou shalt not couett, byndes vs Aug lib. that wee should not obey or yelde vnto the de perfect. filthie motions of concupifcence which are called, motus primo primi, by free delectation and confent, which comandement the A- Rom. 6. postle inculcateth in other , sayinge: Non regnet peccatum in veftro mortali corpore, vt obediatis concupiscentus eins . Lett not finne raigne in your corruptible bodie, that you shold yeld or consent therunto, so longe as the concupifcece of the same doe not raigne, that precepte is not violated, for to feele the vnbridled motions of concupifcence is

2. 9. 44.

Lib.HI. The Theater of Catholick

Aug. li. 1. de nupt is & concupif. c. 23. & lib. s. contra Iulianum. D. Greg. & Ozius in confest.

nota finne, but to yeld confent therunto is a finne : for it is manifest that many doe not veid vnto fithie cocupifcence, but with all speedie meanes and force, they resist the Same by the grace of God, which is readie to be offred to every one that will imploie his best endeuour. Soe auoucheth S. Augustine and S. Gregorie, Ozius and other holie fathers. To the intent therfore that you may take awaie all good indeuours, from man in the buyfines of his faluation, and that wee should doe nothinge therin, you take away all cooperation of man with godes grace, and that grace it felfe without which wee can doe nothinge in the worke of our instification, you take it quite awaie, fayinge that man hath not this grace inhe-2. lib. de tent in him. To this purpole you fay with Luther in his fecond booke of the captivitie of Babylon, that to teach that good workes are necessarie to saluation is devilishe.

caps.

Calu.z. de

inflit.c.19

You fay also with Caluine, that neuer any good workes were done of any faincle, which did not deferue reproache . Anda

little before, he said, that all our workes are pernitious, and who foeuer doth them is curfed. And the faid Luther in the 30. articles condened of Leo the l'enthe faith:all the cuill that wee doe is by the inspiration of God, and that by finninge wee doe well,

God beinge the cause of all euill, as Caluine lib. 1. inft. faith, in so much faith he, that not to finne, eap. 18.

15

and Protestant religion. is sinne, and to restraine any appetite or motion of any thought, is to refift God and to finne. And fo Luther faith in his booke, Lib de fer. the more wicked you be, the neerer you are arbis. to purchase godes fauour. How damnable these articles be, lett any Christian iudge that will open his eares to heare them. I would euerie one would ftoppe his eares from hearinge fuch horrible blasphemies, so contrarie to holie scriptures, and all honestie. Noe prophane Philosopher or wicked heretique though neuer so damnable, euerfaid the like. And therfore these blasphemous and wicked articles, are condemned by the whole Senare of Christianitie, in the councell of Trent, & most worthilie: Con. Trid. because they be against comon honestie, fest. c. 11. and against the holy scriptures, in which cano. many tymes the workes and endeuours of 28.6 21. good people, are comended and prayled as good and holie, in which works there was noe finne, as it is faid in Iob. In all thele tob sa thinges Iob hath not offended : and in the Luca !. Gholpell of S. Luke it is faid of Zacharias and Elizabeth, that both of them were iust before God, walkinge in godes comandements and righteoufnes without grudge. And as S. Paule faith: if a virgin should 1. Cor. 7. marrie, therein shee shoulde not sinne, and in many other places wee are comaunded not to comitte finne, therfore the holie scriptures doe meane that wee may doe,

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many good works by godes grace without finne.

5. Hereticks answere vnto these scriptures fayinge, that the cause wherfore the scriptures faies that there are many good works of just persons, is, because it is not imputed vnto them to damnation for the faith of Christ, although say they, they be finfull. I replie against that, for the scriptures doe distinguish betwixt this which is to finne, and that which is to remitte finnes, or not to impute vnto vs the finne which wee haue comitted, as it is playne; Scribo vobis vt non peccetis: I write vnto you that yow should not sinne, for if any man shall finne, wee have an advocate with the Father &c. this trueth is confirmed by the tradition of the Church, and the holie fathers . It is also defined against Pelagius, that without the grace of God, a man cannot live iustlie without sinne: yet saich the councell by the grace of God wee may live without offence. The fore S. Hierom laith. Hoc (inquit) & nos dicimus, pose hominem &c. And this felfe same wee saie also, that a man maye liue without sinne, if it please him accordinge to the tyme and place, accordinge to the frailtie of his nature as longe as his mind is well disposed &c. And the same he teacheth vpon that place of S. Paul: Vt effemus sacti & immaculati, as S. Amb. fup. Luc. S. Aug. and other faincts doe teach the like.

7. Ioh. 2. Canc. Auvanc. c. 9. 18. & 10.

Mier.li. 3.

Telag. In Procmio super epist ad Philomen.

Ephef. 1.

Aug. fuz.

Luc. 1.

Amb de

Spiricu &

litera. pap 36. De natura G gratia

reg super Coc. Trid. Protestants saie, that a Christian though never so vertuous, or so acceptable to God, bath noe grace, or vertue inherent in him; because they would have noe good afte to come from man, by reason of that grace.

CHAPTER II.

He generall Councell of Trent coc. Trid.

against this your herefie saith; self 6.c. 7.

The onlie formall and intrinficall cause of our justification,

is the iustice of God, not by which he is fust himselfe, but by which he makes vs iust, by which wee beinge endued, and inuested, wee be renewed by the spiritt of our foule, and not onlie that wee be foe reputed, but that wee are trulie iuft, not only by name, but by deede ; and the faid holy councell hath thele words. W hofoeuer shal faie that men are justified, either only by remission of our finnes, or only by the imputation of the inflice of Christ, excludinge & takinge away grace and charitie, which is diffuled in their hartes , by the holie Ghoft, which is given vnto them, and by which the same grace doth lodge in them, Anathema fit, let him be anathema. Thus farre the councell. This also is proued by reason; for when wee see a man to change his wicked life, and vngodlie custome of finne,

Lib. IH. The Theater of Catholick 258 finne, and to putt on the newe man, which accordinge to God was created in fancticie and iustice, wee see so palpable a change in him, that wee fay. Het est mutatio dextre excelfi. From the right hand of the highest comes this alteration, from bad to good, from impietie to justice, from spirituall death to spirituall life: but this true alteration and mutation cannot be without some feelinge or sparke of grace in man inwardly inherent in him. The Major proposition is proued by the gospell . Wee are translated from death to life, and Ezeech. I will give Ezec. 36. vnto you a newe harte, and I will put into the middeft of you hart a newe spiritt, and I will take away a stonie harte, and S. Paule faith. Spoile yourfelues of the old man with his actes, and putt one the newe, that is renewed in knowledge accordinge to the Image of him that created him. And to the 4. Ephef. Ephelians, he said, be renewed in the spiritt of your minde, and putt one the newe man, which accordinge to God is created in iustice and holynes of trueth, I meane in true holynes and iustice, and not in feined imputative inflice. This is proved by S. Iohn of whom it is faid of the grace, and iustice by which wee be ordained to life everlafstinge, there will be in him a fountaine of water issuinge to life euerlasting. And in another place he faid, who foeuer beleeueth in me, there shall flowe fountaines of water

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Coloff. 3.

Iohn. 4.

Job. c.7.

and Protestant religion. of life out of his bellie: this he faid of the fpiritt, that the faithfull should recease, I meane of the spiritt that should fanctifie & iuftifie vs inwardly, and further vs to worke, and to fructifie to life everlastinge. And as Ich. 3it is faid, he that is borne of God doth not comitt finne against him, because his feede remaynes in him, which is the grace of God fructifyinge, and buddinge forth to life euerlatting. Bellarmine, & Ozius bringe many places to proue this amoungest many I will alleady a fewe. S. Bafill . Gratia Spiritus Bafil lib. in eo qui recipit illam est &c. the grace of the de Spirits spiritte, who so receaues the same, is as the fancto. eye-fight in a found eye, and as an arre in cap. 19. him that workes by arte: and S. Ambrole doth compare that grace to a figure or a beautified Image. Wherfore he faith. Doe not blott any beautifull picture, not framed in waxe but in grace and as S. Cyrill faith that the iust is framed by grace to be the Crrill. lib. child of God. In the same manner doe 4 in 1/ay: speake Ireneus, Cyprianus, Hieron. S. Au- oratione 2. guft. and other fathers:

2. This is confirmed by verie reason, for if aman be not faued by godes grace inherent in him, but only by this that God doth couer and hide our offences, and that he doth not impute vnto vs our faid offences and trespasses, then it followeth thes that they be not blotted or taken away by the merites of Christs passion: which is

Job. T. Hebr. 9.

Lib. III. The Theater of Catholick most falle, and against the scripture, for S. Iohn faith, beholde the Lambe of God that takes away the offences of the worlde: and in another place. The blood of letus Chrift doth clense vs from all our finnes: and S. Paule faith the blood of Christ doth purge vs from deadlie workes, that is to fav. from wicked defires, to ferue the liuinge God which was offred to abolishe our offences. This is proued, for the passion of Christ should be of greater excellencie and efficacie to difroote, blott and take away altogether our finnes and the blemishes therof, restoringe vnto vs by grace an inherent qualitie of godes inspiration, then if he should couer, or hide them onlie, therfore in not grauntinge this, you derogate from the palsion of Ielus Chrift,

3. Another absurditie doth followe, that one just parson hath no more justice or grace then another, and that all in the kingdome of heaven, shall have equall glorie which is against S. Paule sayinge, that as one Starr excelleth another in brightnesse, foe one just doth excell another in justice and grace. Hence followeth also, that noe suft man by godes grace, meritts by any good worke that he doth, and that those that are predestinated, neuer comitt any deadlie offence: all which not with standinge so great absurdities and damnable heresies, yet hereticks doe graunt them, and builde their beleefe vpon them.

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In that heretiques reprehend the Catholick Church, yea condemne her of great folly, for endeuouringe ber felfe to receaue godes grace: they by this meanes take a way free will from man, and all due preparation, and disposition to recease godes grace, and diuine influence.

CHAPTER III.

Vther (as the holy Martyr Roffenfis laid) in his 36. articles doth barke, and ipeake many blasphemies against contrition,

the feare of hell, the endenours in his faluation: yea he faid the more wicked you be, Lutherus the neerer you are to gett the fauour of God, de piscat. and if you adorne your felfe with good 1 workes, you preuaile nothinge with God. But the holy catholique church hath condemned these wicked propositions as damnable and execrable herefie, both repugnant, not onlie to the holie scriptures, but allo contrarie to good manners & ciuill honeftie. For God doth exhorte and comaund finners, that they should convert themselves vnto him, and that they should prepare their hartes, that he might confer his grace and his iuftice vnto them . Conuerti- Z mini &c. Turne vnto me with all your harts and I will turne vnto you: the Councell of Trentt faith, when God faith, turne

You

162 Lib. III. The Theater of Catholick you vnto me, and I will turne vnto you: Seff. 6.6. 5 wee are admonished of our owne libertie in this matter, and when wee faie. Turne vs to thee, wee are putt in minde that Ged by his grace doth preuent and helpe vs, and as it is the worke of Gods grace, to rayle and eleuate our foules to receaue the influence thereof: foe it pertaynes to the wil of man forayled and eleuated, by godes motions and inspirations, to consent therunto, and to turne to God almightie. And as it is faid, 3-Reg. 7. if you will returne from your harte, take awaie strange godes from your hartes, and prepare your hartes to our Lord. And it is faid also; hominis est praparare. Lett man P.00.16. prepare his soule: qui timet &c. Whosoeuer feares God, they shall prepare their hartes, and in his presence they shall sanctifie their Ezech.18. Soules . Cum auerterit se impius ab impietate fua &c. when the wicked man shall turne from his impietie, and shall doe judgment and iustice, he shall fanctifie his soule. And, John. 6. make to your selues a newe harte and a newe spiritt. All you that have heard the the Father and learned from him, let him come vnto me. Worke your faluation Ad. Phi.z. with feare and tremblinge. My fifter, and Cant. my spoule come vnto me &c. Behold I Apoc. 3. stand at your doore, and knocke at your gate, if any man will open, I will enter &c. In which, and other places wee are bidd to turne to God, and to clense our hartes from

and Protestant religion.

from the filth of finne. And as God gives vs his helpe foe wee recease the fame without refiftance, and yealde our harts and refigne our thoughts vnto him. Wherfore S. Augustine saith, the beginninge of our saluation wee have from the mercie of God, but to condiscend to his hoalsome inspiration, it is in our owne choise or power. Ang.li. de And in another place , in all thinges godes cis dogmes mercie doth preuent vs, but to condescend sibus cap. to godes vocation, or to disagree from the 11. lib. de same, it is in our will. It is in mans power to change his will into better, but that power is nothinge vnleffe it be given of God. And the same holie doctor comparing Pha- cap. 22. rao with Nabuchodonosor said, that in all thinges they were all a like, and that both Aug. de of them were equallie prevented by godes pradeft & diuine mercie, yet notwirhstandinge they gras.c 15 had different endes, because Pharao against cinit, c.6. godes mercie did oppose his free will . Nabuchodonofor beinge touched with godes discipline, bewailed his owne impietie; And in another place, he faith, that if two perions had equall graces, and equall temperature, both of bodie and foule, one of

2. That a man must dispose himselfe D. Tho q: to receaue godes grace S. Thomas proues 1,2,9,117 it by naturall reason, for the forme can ne-

them may behaue himselfe well by his free will, another by the same free will may be-

haue himselfe ill.

ecctefiafti-Spiritu & litera cap. 34. & lib2 L. retract.

Aug li de

164 Lib. III. The Theater of Catholick uer be receased into the subject, without aswell the disposition of the forme, as of the fubiect, especially when the subject hath alreadie a disposition repugnant to the forme : but a milerable finner is loaden with finne, then the which nothinge is more repugnant to godes grace, by which wee be gratefull vnto him : therfore that this may be introduced, there must be a convenient disposition, which ought to be correspondent vnto man. This is proued, for as finne was voluntarilie comitted, therfore a man must have a voluntarie disposition to forgoe finne: almightie God would have al men to be faued, therfore manis in faulte, and not God that he is not faued. Otherwise if this doctrine had not bene true, in vaine did the Prophetts, Apostles, and preachers in their fermons, admonitios and exhortations crie vnto the people, that they should turne them vnto God, and prepare themselues with due penhance and other bleffed workes, to reforme themselues, and to dispose themselves to serve God, to obtaine his grace and remission of their finnes, by meanes of those vertues which are ginen vnto man to faue him . It is proued likewife by the holie councelles, and namlie by the councell of Auranfican, of which Celeftine pope makes mention to the Bishoppes of France; It is defined, faith he, that wee ought to cooperate with the helpe of godes grace

Anans.

grace in these thinges that appertagne vito our saluation, that by the meanes of our cooperation and disposition, wee may be saued before God.

alreadie proued that finners are justified by a certaine forme or grace inherent in many therfore there must be forme disposition in respect of the free will to recease that forme or grace. For accordinge to the ordinance of God; noe subjecte receases any forme, without a disposition in the subject, accordinge to the natural inclination of the subject: but natural subjects are disposed naturallie, therfore free subjects are to be disposed freelie, accordinge to the exigence and condition of their nature.

4. Heretiques doe obiect against this doctrine, that of the Romaines, Non volentis neque currentis Act. It is not of him that willeth, nor of him that runneth, but of godes Ad 7imercie. Not of the workes of instice, that wee have done, but accordinge to his mercie, he saueth vs. Man in respect of his ow-Hier se ne institution is as it were a masse of claye some instrument without any proper motion, as Isayas saith, shall the axe glorie or boast 150. 10. against him that cuttes with the same, or shall the sawe lyst it selfe vpp against him that draweth the same? otherwise it should not be said that man is instituted freelie, but

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for his, good woorks, and rather that he should justifie himselfe.

5. Wee answere that the whole worke of our iustification is attributed voto God, because he is the principall doer and agent thereof, not onlie by powringe his grace vpon vs, but also in disposinge our wills to receaue the same by a special motion of his diuine grace. Notwithstadinge it is ascribed vnto man alfo in that wee cooperate, and that wee doe fomthinge in the works of our inflification, as I have allreadie alleadged out of scripture : wherwise they should not be prayled that with all their harts should turne vinto God, neither should they be dispraised that doe reliste godes vocation, otherwise they should contradict the prophett. Expandi manus meas tota die ad populum incredulum & contradicentem mibi. I have stretched my handes all the whole day to an incredulous people and contradictingeme. And also it should not be faid. Vos dura ceruicis resistitis Spirien fancto . You stif-necked people, you resiste the holie ghoaste.

hath damned those heretiques that said, that wee have noe free will in the worke of our instification, and that wee are dead without life in those actions. For though a man beinge lefte to his owne natural forces and strenghte, hath noe active force

and Protestant religion. 167 to obtaine the grace of God or yet, any difpolition therevnto, notwithstandinge as a man is holpen and moued of God, and elevated about his owne nature by Godes helpe, he doth cooperate actiuelie, freelie disposinge himselfe to receaue the same. And therfore S. Paule faith. Non ego, fed gratia Dei mecum; not, I in respecte of myne owne nature and force, but in respect of the grace of God with me. And to that which you obiect out of S. Paule videlicet; wee should not be laid to be justified gratis or freelie. answere itie not soe taken, bur in respect of meritts, which is called meritum de condigno, that is to fay, that a man hath done woorks before Gods grace worthie of Godes grace, which catholiques doe nor fay; and that gratis takes not away the freedome of man, neither doth it follows that aman can iustifie himselfe, yet may it be said that a man maie dispose himselfe to recease Gods grace, as z. Eccl. In confpettu illius fanctificabunt animas suas. And Ezech: in his fight they shall fanctifie their soules: and, he

hath quickned his owne foule.

7. This is proued by naturall reasonas also in all supernaturals actions, for the meanes by which man doth turne vnto God, is by the acts of faith, hope, and charine, and a penitent harte, but it should be an implication against all reason, that a man should beleeve in God, hope, and love God,

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Lib.III. The Theater of Catholick 168 and be penitent for offendinge God, and that he should doe nothinge therein, or that when a mail doth pennaunce, or loueth God it should be faid he loues not God or dorn noe pennatince: in which wee fee two contradictories true, which cannot be, for one must be falle when the other is true, for ffit be true that a man hath faith, or beleefe in God, therfore the contradictorie is falle, that man hath no faith, nor doth not beleeve in God: even as it is falle that the fire doth butne, and the funne give light, and yet that pone of them doth any thinge. For to beleeve, or to hope, or to love, in manare called vitall, and immanent actions, which cannot be supplied by any other cause, then by fuch principles out of which they be produced; but to beleeue; or to love, are produced out of the two principles of man, meane viderstandinge and will, for it is nor the action of God immediatie, but the action of man of whome immediative and nextitis produced, for it is not faid that any other creature doth love God, but man when man doth love God: and therfore you mult nor laie, that man beleeringe, hopinge in God, and louinge God, are not the actions of man when he hath the principles, I meane understandinge and will out of which they procede.

Whether Dee derogate from the merities of Christ, in making our meritis partakers of his meritis.

CHAPTER

Od forbidthat the merittes of the inft should derogate from Christs B. palsion, or should be injurious vnto him, they rather are a great glorie vnto Christe, beinge the fruices of the merittes offis passion, which of themselves have noe valour or excellencie, but as they are bedewed and fprinckled with the blood of Christe, vnto whome wee owe the merittes of them by his grace, and not vinto our felues, as Albertus magnus faith . Iuffitia merito- Albert ar. rum Chrifti, fulget m vierutibus fanttorum. The 3. q. s. in iuffice of the merittes of Chrift, doth fhine 29. d. in the vertues and woorks of the Sainces. Take awaie this iuftice from them, and they may be condemned, year they cannot be faued. Therfore wee faie that a reward is given vnto them, not as they come from vs, but as they come from his grace, which Worketh in vs. And he himfelfe faith. Merces Mam so With copiofa eft in Calis: your reward is great in heaven, which reward is given vnto our workes by Christ, whoe makes our workes worthie thereof.

2. This argument is weake . Christ suf-

170 Lib.III. The Theater of Catholick ficientlie merited for man, therfore a man ought not to meritt anie thinge himselfe, Christ prayed, Christ fuffred, Christ preached, Christe fasted, and offred himselfe vnto God for our finnes; therfore wee should not merite; wee should not praye, nor fuffer; nor preach; nor faste; nor offer our selues to God. Whereas Christ merited. prayed, fasted, suffred, and offered himselfe, that I should merite, fast, praie, suffer &c. When as the actions of Christe are our inftructions, and although Christ suffred for alt, yet he left vs, as S. Peter faid, an example to followe his stepps. And though the meritts of Christs passion are of themselues sufficient to purchase, and merite life euerlastinge for all men, yet he would not haue the efficacie thereof to be applied vnto vs, vnleffe wee would endeuour by his grace, to joyne also our meritts therunto; which yet derogates nothinge from the passion of Christ, for it is more excellent to obtaine glorie by deferts, then without the fame; and therfore our meritts are not required for the infufficiencie of the meritts of Christ, but rather are required for the great excellencie of the meritts of them, and of his great love, and charitie towardes Vs.

3. Wee saie with the whole catholique church, the good workes of iust persons, if they proceede of the grace of God, doe described described the grace of God, doe described the grace of God,

and Protestant religion. deferue and meritte life euerlastinge which doth confifte in the cleere vision, and fruition of God, this is proued by many places of scripture . Gode giues euerie man accordinge to his workes: and in the Apocalips. I come, and my reward is with me to give cuerie man, as his worke shalbe: & with the Apostle; Euerie man shall receaue accordin- Mass. 16. ge to his owne labour: where in trueth, he Rom. 2. spoke of the reward of life everlastinge. And 1. Cor. 3. when our Saufour faith, bleffed be the poore in spiritt, blessed be the poore in hart, he concludes, reioice and be glad, for your Mast. 5. reward is great in the kingdome of heaven: in another place he faith. Come yee bleffed of my father, I have bene hungrie and you Mass. 25 gaue me to eate, come and posselle the kingdome of heaven? And as the Apostle saith, Gal. 8. qui seminat in Spiritu, he that soweth in the spiritt or spirituall workes: he shal purchase life euerlastinge: if you will enter into life, keepe the comaundements. Euerie one that shall forgoe howse &c. he shall recease an hundreth fould, and he shall possesse life enerlastinge. Bleffed is that man that fuffers Man. 19. tentation &c. when he shalle tried he shall receauea crowne of life which God promiled to those that love him. The Apostle faith pietie is profitable to all thinges hauinge promise of the life, that now is, and of that to come.

4. Some heretiques aunswere these

Pfal. 65.

Lib.H. The Theater of Catholick places, that God gives life everlastinge to those that worke well vnto the end, but not that our workes deferues the fame . Vnto this I replie, when it is faid that life everlastinge is the reward of good deedes, and that by the promise of God it is given to thole workes, it is sufficiently explicated, that good workes doe merite life everlaftinge. Merites and rewardes are correlatives which are faid to be the promise, hire or recompence that are given for works, the werie woord is declared by S. Paule. And beneficence and communication doe not Ecclef 16, forget, for with fuch hoftes God is promerited; and it is faid in another place, all mercie maketh place to everie one accordinge Con. Ara. to the merities of his woorks. It is auousap. 16. ched by the counsells . Debetur merces bonis operibus fi fiant , fed gratia , que non debetur, pracedit, ve fiant . Reward is due vnto good workes if they bedone, but grace which is not due doth goe before that they may be done. By the councell of Lateran. cap. firms ter de fumma triffitate. Omnes suffi cuiu cunque conditionis funt co Statim per opera bona prelucentes Deo merentur ad aternam vitam peruen re. All just men of whatsoever condition they be, shininge by theire good works before God, they deserue to come to euerlastinge life. The councell of Florence faith, that by divertitie of workes, one fees God more cleerer the another. This is proued by al the

fathers.

Lateran. Sub Inno-

cent. 3.

Heb. 13.

Con Floven. in deereso de purg. Con Trid. felf 6 cap.

uls.

and Protestant religion. fathers. Ignatius, Ireneus, Tuftinus, Orlgines, Bafil. Chrifost. Nazian. and Nife: Tertul: CT prian: Hillar: Ambro: August : Paulinus : Profper : Gregorius Papa : & Bernardt as Cardinall Bellarmin cites.

5. S. Augustine faith; Sicut merito peccati tanquam fipendium redditur mors,ita merito inftita tanqum Stipendium redditur vita aterna. As finne is rewarded with death, foe iuftice is rewarded with life euerlastinge: and as Ce Ad Epif. lestinus sairh . Tanta erga homines est bonitas Gallie Dei, ve nostra velit effe merita, qua funt ipfins cap. 12. dona. Soe great is the goodnes of God towardes men, that he would haueto be our desertes, which are his guifts. He that laboures in the service of any man, whatfoeuer he is promifed by his bargaine, he ought to recease the fame accordinge to the promile made:but the just people doe labour in godes fernice by a bargaine to receaue, denarium diurnum, the daylie hire which is life everlafting, accordinge the expolition of the Doctors vpon S. Mathewe: Mast, 20 therfore almightie God ought to give vnto just people accordinge to his premile, and accordinge to their defertes, which deferts are called. Merita de condigno, condigne meritts as S. Paule faith, I have fought a good fight &c. there is layde vp for me a crowne of inflice &c. Glorie is called a crowne of iuftice, because it is given as the debt of inflice, and because it is given by

Eep. 6. Pfal. 17. Apoc. 3. Thef. I. Luc. 10. Luc. c. 10. Sap. 3.

Lib. III. The Theater of Catholick the iust iudge in the daie of iuste iudgment, And in another place God is not iniust that he should forget your workes; God will retribute vnto me accordinge to my inflice. They did walke with me in white because they were worthie. That you may be made worthie of the kingdome of God, for the which you suffer. The workman is worthie of his wages. They shalbe worthie of that world and the refurrection from the dead. And in another place. God did affay them and found them worthie of himselfe . For life euerlastinge is giuen to iust persons as the reward of theire workes, accordinge to the 20. ghospeil of S. Mathewe, where denarius diurnus, is the daylie pennie or wages, that is given vnto everie one for his worke: but it is certaine that those labourers did deferue by iustice the daylie pennye, as it is manifest that the husband man said in that gospel to one of the laborers; frind I doe you noe wronge, did not you bargaine with me for a penny? take your owne and departin peace, that is to fay; fo much must I give you as I promised and bargained, and vnto that, and to nothinge else you have right, and if I should denie you that, I should doe

Aug.li. de you great wronge.

6. S. Augustine, saith . Non est iniustus nat. O grat ca. 2 . Deus. God is not iniuft, that he should delib. 4. adceaue the just of the reward of justice. In werf. Iul. another place he faith. God should be vncap. 3. iuste,

and Protestant religion. iuste, if he should not admitte iust people into his kingdome. And S. Bernard faith, Bern, de Promiffum quidem ex mifericordia, that which grat. & was promifed by his mercie, must be per- lib. arb. fourmed by his justice. Vnro this agreeth S. Basil savinge. All wee that frame our life ac- Basil in cordinge to Christs ghospel, wee are as mar- oratione chants, & by the woorks of the comande- super proments we purchase vnto our selues celes- lemonis. tiall possessions. Therfore it is lawfull to labour, for to purchase the kingdome of heauen, as the prophett faith, Inclinaui cor Pfal. 18. meum &c. I enclined my hart to keepe thefe comaundements for retribution or recompence. It is lawfull also to repose hope and confidence in our proper meritts secundarilie, although principallie, and cheeflie wee must repose our hope in God, as in the theefest caule, who gave vs grace and ver-tue to worke well, as S. Thomas saith . For if our workes done by godes grace, had Ad Gal. 6 not bene meritorious, why should the Apostle saie, in doinge good lett vs not faile, for in due tyme wee shall reape, not faylinge. And therfore faith he, whiles wee haue tyme, lettvs worke good to all, but speciall to the houshould of faith: these be the workes that are done of a man, that is in godes fauour. Qui seminat in Spiritu &c. he that fowerh in the spiritt, he shall reape life euerlastinge . I beseech you brethren, coloff.c. 1. faith he, that you will walke worthilie, Rom. 10.

plea-

kes. For these blessed workes done of the good, doe not only redounde to the faluation of man, but also to the glorie of God, asir is faid in the ghospell . Sic luceat lux Vestra coram bominibus, ve videntes opera bona vestra glorificent &c. Let your light foe shine before, men that feing your good worckes, they may glorifie your father which is in beauen. So heretiques condemning the woorks of good men, take away godes glorie, the good example that wee are bound to give vnto our neighbors, and Gods promise to give life everlastinge for them, and confequentlie take awaie mans endenour and labour in the exercise of them. which is against S. Peter fayinge . Frattes magis satagite, vt per bona opera &c . Wherfore brethren endeuor, the more that by good woorks you make fure your vocation, and election. And finally take away all christian religion, which is nothinge else then precepts, admonitions and councells, to imploie our life and our lymmes in the exercife of them. Vnto the riche people Christ biddeth them to make vnto themselves freindes of the Mammon of iniquity, that when they faile, they may receaue them

of christians he proclaimeth and divulgeth,

that vnleffe their justice abound more then

176 Lib. III. The Theater of Catholick pleasing God, fructifyinge in all good wor-

Mass. 5.

I ac. 16.

Parr. 1.

that of the Scribes and Pharifies, they shall

not enter into the kingdome of heaven.

7. Wherfore the puritie and sanctitie of life in the professors of this christian carholique religion, which not onlie with fubtile arguments and craftie deuiles rather fuggelted by the divil then invented by man, heretiques impugne, but allo with al the straungest lawes, the seuerest policies, and the cruellest persecutions that euer were, or could be inuented, or imagined, or apprehended by any creature, they goe about to ouerthrowe and confound, the reformation of their manners, the mortification of their palsions, their angellicall convertation in in their behauiour, their blessed and heroicall resolutions in suffringe all exquisite torments in the defence, testimonie and confirmation thereof, their morall life adorned and replenished with all morall and fupernaturall vertues, their eminent learninge and science, tempered with all humilitie ofspiritt voide of pride or ambition, their admirable and incomparable workes of charitie, pietie, and denotion, which is the life and fruictes of true and vnblemished religion, haue bene motiues vnto the gentiles, pagans, yea and to the stiff-necked lewes themselves to abandon their idolatrie, and to imbrace this christian religion.

8. That these blessed endeuours and works of charitie are the badge and distinctive token of the true religion of christian

Lib. III. The Theater of Catholick Catholiques by which their conversation should be acceptable vnto God, gratefull vnto their neighbors admirable to pagans, terrible to the divills, and offensive, hurtfull or scandalous to none. S. Paule auoucheth the lame. I prisoner, saith he, in our Lord befeech you, that you walke worthie of the vocation in which you are called with all humilitie and midlnesse, withpatience, supportinge one another in charitie, carefull to keepe the vnitie of the spiritt in the bonde of peace. And in the same chapter he faith, I tellifie in our Lord that nowe you walke not as the Gentiles walke in the vanitie of their finne, havinge their vnderstandinge obleured with darcknes, alienated from the life of God, by the ignorance that is in them, who dispayringe have given vpp themselues to impudicitie, vnto the operation of all vncleannesse, vnto auarice, but you have not foe learned Christ. Lay you awaie accordinge to the old conversation the old man which is corrupted accordinge to the defires of errour. For before the catholique christian religion came into the world, it was nothinge elfe, then a dungeon full of all filth, a denne of theeues, and most wicked livers: a fayre or markett where there was nothing to be bought but all kind of crafte, deceite, & divilish inven-

tions: a schoole where there was nothinge else to be learned, but to lett loose the ray-

1.Pet. 4.

Ephel.4.

nes to all voluptuous pleatures, beafflieappetites, and inhumane concupifcence of vnspeakeable and shamles impudicitie, of beaftiality, and Sodomiticall riotoufnes, not only of the gentiles, but also of the lewes themselues, who had the knowledge of God. Therfore Isayas the prophett did 1/a. 35. compare the people of those ages, with dragons, ferpents, woolues, lyons, beares, and Basilisks, and for that cause he called the world at that tyme the land of wast, dried, sterrill, without tyllage, which was nothinge elfe then the denn of wilde beafts, the caue of serpents, the brothell howse and stewes of all filthie livers: but the chriftian religion and preachinge of Christs gospell, not only by miracles, but by the sanctitie and holines of the lives of the prechars, did converte wolves into sheepe, lyons into lambes, lerpents into doues, and wilde fruitles trees into most florishinge braunches, bearinge euerlastinge fruicte, as the faid prophett faid, that there should be a tyme, that the defert should be translated into a pleafant orchard, and the drie withered soyle voyde of trees or hearbes, into a place of pleature, which doe fignifie by this comparison the pulchritude and the beautie of the sanctitie of such as should florish in the world by the christian catholique religion, and the true preachinge of his religious ghospell, and soe the sonne of M 2

God did appeare that he should dissolve the the works of the divill. Iob. 1. Ioh. 3. which he hath done by his owne passion and death, as also by the preachinge and vertuous life of his servaunts.

9. If any man will knowe further of this matter, lett him reade ecclefiasticall historis which doe treate of the same, relating the lives of the holie Sainctes and fathers, which lived in the wildernes, and the Chronicles of the holy orders of religion, where he shall have aboundance stoare of holy Bishoppes, Confessors and Virgins (which have crucified their flesh with the vice and concupiscence thereof) innumerable store of bleffed Moncks, whereof some lived in their convents, fome other fegregated and eltranged from humanie societie, where they lived rather like angells then like men, who foeuer I fay shall reade ouer the liues of these people written by the best wyttnesses that euer were, he shal there behold, howe they have ipent whole nightes in deuoute prayers, alwell vocall as mentall, without fleepe, havinge noe other bedd then the earthe. He shall see that the Cells of these fathers were soe narrowe, that they should seeme rather sepulchers then Cells. He shall understand that many of them had noe other meate then bread and falt with water and with Rootes of hearbes, that as Saint Hierom writes, to taft

In vita S. Paul E- tast of any thinge boiled vpon the fire was counted riotuousnes, he shall perceaue such pouertie in their attire that it cannot be more, such was their recollection and retired life wherein they were estranged from all inordinat affection and passion, in which they vsed such wonderfull mortification, as they would not fuffer their neerest in blood to approach vnto the. What should I declare their constant abidinge and perfeuerance in continuall prayers without wearines, their spiritual exercise without loathfomnes, their discomfortable sollitarines without gruding, havinge noe other company then that of wilde beafts, vglie serpents and fierce lyons, which with a confident hope fixed in God, they tamed and ouercame. This life was fo admirable and foe fupernaturall, as they without supernaturall helpe and grace of God could not endure it. What should I speake of their constant sufferinge of all kinde of exquisitt,, and cruell torments, how many battells they fought, howe gloriouslie they have triumphed ouer the world and the divill, and all their wicked instruments, and ministers.

of falle prophetts, he gaue vs noe other token to discerne them, then by their fruicts, and woorks. Doe men, faith he, gather grapes of thornes, or figgs of thiftles, euen so euerie good tree yeldeth good fruicts, and

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Lib.III. The Theater of Catholick the euill tree yeldeth euill fruicte . Arenot you thosefalse prophetts whose religion is most falle, in almuch as noe good fruicte came euer into the world by it, noe reformation of our manners, noe amendment of our lives, noe mortification of our palsions, noe restraint of our filthie appetites, noe motiue or impulfiue meaes that should ftirr vs vpp vnto any deuotion, but rather giuinge vs all libertie to dissolution, and to all wanton exercise? Haue you not taken awaie all the Euangelicall Councells of our Sauiour in his ghospell? Haue you not forbidden all vowes and votaries, all Sacraments and sacrifice? Haue you not quite abolished confession of our sinnes? inward contrition in our harte? and externall fatilfaction, and restitution outwardlie? charitie from our harte? and mercie from our workes? pietie from our foules? and humilitie from our spiritt? and consequentlie all confolatio from our afficted confciences, with the damnable libertie of your wanton and lascinious ghospell as is auouched by the cheefest professors thereof? For after this manner doth Smidline speake . Vt totus mundus cognoscat eos non ese papistas nec bonis operibus quidquam fidere &c. That all the world may knowe that they be not papifts, neither that they care for good works, they exercise none at all. And havinge reckened infinite wickednesse of them, this kinde of life

life (they fay) the ghospell hath taught the: thus he. Eraimus in his epistle ad Neocomum, faith . Profer mibi &c. Tell me I pray Epifto. thee, what man was ever made any thinge Fraf. ad the bettter by that ghospell : was there any Nescomis. epicure or gurmandizer made fober or temperate, or any vnchaft or shamlesse fellowe, become chaft, or honest, or ciuell made gentle, or extortioner perfuaded to become liberall, or the curfed to become bleffed, but I can shewe you many made worse then themselues.

11. Luther the roote of all thefe Ruga- Luth. in muffines hath thele wordes; mundus indies offilla fit deterior &c. The world (laith he) is eue: faper 1. rie daye worse and worse, now men are aduentus. more greedie of revenge, more couetous, more remote from all mercie, more immodest, more indisciplinable then they were in poperie. These be Luthers owne wordes. As touching their learninge or knowledge Stanc. lib. in divinitie, Francis Stancarus , witneffeth de trinitaone of their prophetts, one Petrus Lom-te & mebardus is more worthie then one hundreth diatore. Luthers, two hundred Melancthons, three hundred Bullingers, foure hundreth Martyrs: fiue hundreth Caluines. Who all if they were pounded in one morter, there could not be beaten out of them one ounce of true divinitie, especiallie in the, articles of the trinitie, incarnation, mediator, and lacraments.

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12. You fee what testimonie your owne prophett doth beare against you, looke to all those countries where they have stirred vpp their tragedies, was there any countrie the better for this ghospell, or was the wicked life of any one reformed by it, or were the professors themselves amended any thinge in their wicked lives by it? Compare the wicked life of the profesfors of this newe religion, with the vertuous life of the holie fathers that have planted the religion that wee professe. Haue they not shined in all holines of life, in all heavenly conversation, by which they have allured the hearts of faithles and stiffnecked gentiles, did they converteany kingdome vnto Christe by the fword, have they ever furprifed citties or ouerthrowen kingdomes, or euer brought with them armies into the fielde, no, not by the fword but by godes word and humilitie of spiritte haue they ouercome the deuill, Was not Luther a professed Fryar many yeares, who beinge given to loolenes of life, did transgresse the lawe of God in breakinge his vowe by which he confecrated himselfe to serue God in holines of life and continencie of body all the dayes of his life, whoe rann awaie and tooke a Nunne with him out of her Cloifter ! Was not lohn Caluine the fire brad of France and Scot-

land and other countries alfoe, he being a

prieft, for Sodamitticall wickednesse bur-

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burned in the backe, and continewinge his wicked life stil, in that filthie finne surprised Geneua; Was not Beza his next succeffor given to that wicked and abhominable finne with a boy called Andebertus, and that manifestlie. And to defend their wicked liues and filthie sensualitie, they cast forth poisoned doctrine, as that vowes and votaries are not made by the lawe of God, that wee are not iustified by works done by Gods grace, and that the same be not meritorious before God, but that wee are iuflified by faith only, & that all our woorkes though neuer foe good are finfull before God: that to bridle or restraine our filthie desires, is to resist Gods ordinaunces, that God is the cause of all euill, and that from him all mischeese comes. Therfore they take away free will from man, faying that man doth not concurre to his owne iuftification, with many fuch damntble herefies which were to long to relate, and whether these be falle prophetts who bringe into the wo:ld fnch poiloned doftrine, lett euerie man iudge, at least lett him take heede that his foule be not poisoned therwith, in followinge their lives or imbracinge their curfed herefies, out of which as our Saujour wittnesseth noe good fruicte can bud forthe, and consequentlie noe meritorious works of religion or charitie can wee euer expect at their handes.

The absurdatie of this doctrin, that every one should assure him selfe that he is predestinated vnto life everlastinge, and that wee ought to be soe certayne therof as wee should not once feare the contrarie, or to misdoubt the same, is discussed.

CHAPTER V.

His doctrine is most false, wicked, and hereticall, sith the holie scriptures saie. Cogitationes

Sap. 9.

mortalium timida & incerta prouidentia noftra. The thoughtes of men are fearfull, and their prouidence is vncertaine, by reason that the bodie which is corrupted doth aggrauate the foule, beinge in great danger by reason of the inclinations of the flesh, occasions of the world, and tentations of the deuill, and wee being in the countrie of our enemies, wherevpon S. Bernard saith, faciles sumus ad seducendum, debiles ad operandum, & fragiles ad resistendum: wee are eafilie to be seduced, weakero worke andlabour well, and fraile to refift manfullie and couragiouslie. And foe our Saujour said to the Apostle. Neminem per viam salutaueritis. You shall salute none by the waie, as S. Vincentius expoundeth . Saluum dixeritis viato. rem, to him that is a poore pilgrime or stranger, you cannot affure his laftie with-

Luc. 10.

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out danger, nor fecuritie without feare, for the shipp is not safe without feare in dangerous leas, otherwife wee should not be admonished. Lauda post mortem, magnifica post consumationem; prayle none before his deathe, nor magnifie any before his end. The scripture confirminge the same . Nemo Eccle, 9. feit verum odio, vel amore dignus fit, fed omnia in futurum seruantur incerta: None knoweth whether he be worthie of hatred or loue, when all thinges are referued in tyme to come. And therfore the Apostle which was one of the greatest Saintes that was, faith. Nibil mibi conscius sum, sed tamenin hoc non 1.Cor. 4. iustificatus sum: I am not guiltie in conscience of any thinge, but I am not iustified herein. The Apostle durst not assure himselfe that he was iustified, neither would he judge whether this thoughtes were pure or noe, but the trial thereof he left to Gods

blinge. 2. As for predestination which is almightie God his election, forefight, purpofe and decree of his deare children, as alsoe his other actes touchinge their vocation, inspiration, illustration and illumination of them, and consequentlie their iustification, and last of all their glorification, wee doe not denie but it ought to be reverenced, and embraced of all men with tremblinge, feare

iudgment. And for this cause wee are wild to worke our faluation with feare and trem-

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& dreadfull humilitie; but that wee should not cast our selves with headlonge fall into any precipitat madnes, and prefumptuous malipartnes; for this hath bene the gulfe, wherein manie proude persons, aswell at this tyme, as before haue by godes iust iudgment perished : groundinge thereon most execrable herefies, and damnable blasphemies against godes mercie, good life, free will, humble behauiour and religious chriftian modestie. S. Paule hath these wordes of predeftination, whome he hath forknowen, he hath also predestinated to be made conformable to the Image of his sonne, that he might be the' first borne in many bre. thren, and whome he hath predestinated, them also he hath called, and whome he hath called, them also he hath iustified, and whome he hath iustified, them alsoe he hath glorified.S. Augustine answereth those that are curious of Gods fore knowledge and decree, who faith. Si quaras &c. If any man will aske wherfore God doth make choise more of this man, then of that man, lett him fearch godes infcrutable and vnlearcheable judgment, and in that fearch lett him take heede of a headlonge fall. It is true that God hath elected his people before the

Lib. III. The Theater of Catholick

Rom. 8.

Rom. S.

Epbs. 1. Apostle, but he said afterwardes that they should be holie and imaculate in his sight in charitie: for in godes predestination are

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and Protestant religion. 189 implied and involved, good life and works of mercie done by godes grace; It is an infallible and theologicall rule, when God ordaines any end, he ordaines meanes with out which wee cannot come to that end, as Godhath ordained his glorie to be the end of man, foe he ordained grace, and the works, done by that grace, to be the meanes to obtayne it.

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3. If a kinge will make any of his noblemen gouernour or deputie of any prouince orkingdome, it must be vnderstood that he must observe instice, although it be not expressed in his pattent: if God doth predestinate vs, it must be vnderstood that he should giue vs his grace wherby wee should be iust, and worke by that grace and our endenours, our iustification, & therfore S. Peter; 1. Per. 1. faith. Fratres magis fatagite vt per bona opera certam vestram vocationem & electionem faciatis &c. Wherfore brethren, labour the more that by good works you may make fure your vocation and election, for in doinge these thinges you shall not finne at any tyme. Was not S. Iohn faued by his innocencie, and Perer also saued by his pennaunce, for the end of man was never ordained withour wayes or meanes to come to the laid end; And therfore you must not laie God hath ordained my end, and I will not endenour my felfe to come to that endotherwise you take awaie the one halfe of

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predestination, that is to say, the waie and meanes appointed for the same. And therfore I. fore S. Gregorie saith. Ipsa perennis regni Dialog & pradestinatio & That everlastinge and end-

production of godes perpetuall
23 9 4.2. kingdome, so it is of the omnipotent God
disposed and determined, that vnto the
same the electe may approache by their
owne labour, that they may easke by their
desertes that which the omnipotent God

before the world, was dispoted to giue, if you will not goe to hell, take away your tinnes and amend your wicked life, and thither you shall not goe, otherwise, ve impis à malo, woe be vnto the sinfull through

his wickednes, and confusion be vnto him for his iniquitie.

4. Neither ought wee to faie, almightie God knoweth all thinges to come, & whether I shalbe saued, therfore I ought nor to labour my felfe for my faluation. God knoweth that this daie you shal dyne, therfore you ought not to prouide for dinner. God knoueth that you shalbe cured of your disease, therfore you ought not to prouide any medecine for your cure, God alfo knoweth that the kinge shall haue the victorie against his enemies, that the husband shall haue a good harnest of come, that the mariner shall ariue safe in Spaine, that Christ should escape the bloudy handes of Herod, therfore neither the kinge shouldleuic

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and Protestant religion.

uie an armie, nor the husband man fowe the feede or till the grounde : euen fo the meanes are to be vied to purchase the victorie, and to fill the barne with corne, and to ariue safely in Spaine, and to be secure from Herod. Vnto this agree the holy scriptures, that predestination and godes foreknowledge, takes not away mans free will and endeuours. Deus ab initio conftituit bomi- Eccl. 5. minem & reliquit eum in manu confilij &c. God from the beginninge made man and lefte him at his owne choyce . He hath putt before vs his precepts and comaundements, if we will keepe the comaundements they will keepe and preferue vs; he hath putt before vs fire & water, vnto which of them we lift we may ftretch forth our arme, for before vs he hath placed both good & euill, life and death, of any of which man may take his owne choyce.

5. S. Paule was predestinated, yet spareth not to fay. Castigo corpus meum &c. I chaftice my bodie and I bringe the fleshe in seruitude to the spiritt, least that preachinge to others I should become reprobate my selfe, therfore wee may see, that our owne good endeuours, which godes holie grace doth worke with vs, are not excluded from our election, but thole workes are both the meanes, and effects thereof, and therfore it is a desperate follie, and a great signe of reprobate and damnable persons to saie, if I

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Lib. III. The Theater of Catholick be predestinated, doe what I will I shalbe faued . Did not Christ promise and affure his disciples of the cominge of the holie ghoaft, notwith standinge did not those disciples with the deuout weomen and the bleffed Virgin, continewe together in prayers and fastinge, disposinge themselves to receaue the same? Neither in their prayers or fastinge did they misdoubt the cominge of the holie ghoaft, accordinge as our Satiour promited the same, notwithstandinge they knewe that they ought to prepare themselues to be cleane vessells fitt for the receipt thereof . Yt the Pope should promile vnto you to fill your veffell full of Balme or Chrisme, which are most pretious liquores, if you will bringe an vnclean veffell vnto him, he will not give vnto you what was promifed, for in his promife was included that you should bringe a fitt and cleane vessell to receaue the lame. Soe Christ notwithstandinge he promised to fill their consciences, vnderstandinge, memorie, and will with the balme of the holyghoaft, yet the Apostles ought to haue their consciences and their soules withall the powers thereof, cleane and voide of all filth of finne and wickednes to receaue the fame, for fuch as are predestinated are writtenin a white paper in golden lettres as S. Vincentins faith: neither only the persons foe predestinated are written there, but also the

and Protestant religion. the works and meanes by which they are faued and predestinated, videlicet that such people shalbe baptized, that they shalbe mercifull, patient, chafte, godlie and penitent : euen foe fuch as are damned are written in a blacke parchement, not only the person but their works, by which they be damned and reprobate, that is to fay, that he is cruell, leacherous, impenitent, proude, couetous. &c.

Whether the holie fcriptures be for protestantes, and not for papiftes, and whether we relie vpon Traditions , not Warranted by holy Scripure.

CHAPTER I.

Cyrill doth answere this ob- Epist. 18. iection saying . Omnes baretici de scriptura diuinitus inspirata, sui colligunt erroris occasionem : all

heretiques do founde their errors vpon the Scriptures which were infused by God, which wordes were pronounced in the 7. generall councell, and are inferted in the councell of Calcedon. S. Augustine also Aug. srae. doth confirme the same saying. Non aliunde 18.in lor, natas effe hareses, & quadam dogmata peruersitatis illaquentia animas, & in profundum pracipitantia nisi cum scriptura bona intelligan-

Lib. IV. The Theater of Catholick tur non bene, & quod in eis non beneintelligitur. etiam temere & audacter afferitur: herefies and other peruerle opinions, infectinge and intanglinge our foules, euen to the deepe pitt of confusion, doe springe of noe other roote then when good scriptures are ill vnderstoode, and the badd understandinge therof, is bouldly and rashlie applied. S. Ambrose doth likewise declare the same, sayinge. Haretici per verba legis, legem impugnant. by the wordes of the lawe it felfe, the heretiques doe impugne the lawe. S. Hillarius alfo faith. Neminem hareticorum effe qui fe non secundum sacras scripturas pradicare eas que blasphemat, mentiatur, there is noe heretique that doth not alleadge falfy the scriptures, for his blasphemies. Also he saith, de intelligetia berefis fit, non de fcriptura, fen sus non fermo fiat crimen: herefie is of the vnderstading, not of the scripture, the fault is in the sense, and not in the word, vnto which agreeth S. Hierom. Neque fibi blandsantur &c. Lett them not flatter themselues, if they alleadge or affirme anythinge of the scriptures, when euen the deuill hath alleadged the scriptures for his purpole. The scriptures faith he, doe not confiste in readinge of them, but in vnder standinge of them. Origines also declareth the same laying. Non rard &c. Somtimeathediuill doth wreaft godes wordes from ma, 'y, for that there is nothinge foe holie but the enemie of mankinde, doth abule

Ambr. 3.
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S. Hil.in
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Lib. 20. de Trinit.

Hiero ad

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and Protestant religion. bule the same to the destruction of man. Tertulian also faith, de scripturis agebant, De prefde scipturis suadebant &c . They pleade the crips ber. scriptures, they persuade the scriptures, they inculcate the scriptures, vnto this they moue some at the first dashe, they wearie the stronge, they confound the weake, and men of indifferent judgment they difmiffe with scrupules. Thus far Tertulian: foe the Arian herefie, the Macedonian, the Nestorian, Eutichian, and all other old herefies, would allowe nothinge but scripture: and last of all, these newephantasticall heresies, doe grounde all their turbulent spirittes, and finguler, maleperte, and headie deuiles, vpon holie scriptures.

2. For example, Luther in his first booke against Zuinglius laith that amoungest Zuingilans, the Zuinglians themselves concerninge these 5. wordes there arole tenn 270. fells seuerall sects of different religion I meane, of herefits hoc est enim corpus meum. Stanistaus Rescius in ibis hath deuided the herericall fects of this ty- time. me into two hundred and 70. different he- Lib do refies, euerie one alleadginge scripture for bulis. his owne fancie. Theodorus did reckon 76. herefies in his owne tyme. S. Augustine Aug. lib. also did reckon 88. heresies vnto his owne de beref. tyme. And vnto Luther his tyme there were 290. fortes of herefies, all which did alleadge scriptures. Yea was there euer any herefie that did alleadge more scriptures for

bere. fa-

196 Lib. IV. The Theater of Catholick herfelfe, then that of the Arians; did not the Iewes alleadge scriptures against Christ, that he should not be holden for a Prophett? Iohn. 7. laying. Scrutate [cripturas, & vide quia a Galilea propheta non surgit , fearch the scriptures, faie they, and behould that a prophett doth not arise from Galile : and by scripture they did endeuour to proue that he was worthie of deathe. Wee have a law fay they, and by our lawe he ought to die, because he made himselse the sonne of God. Did not Iulian the apostate alleadge scripture as S. Cyrill saithe, lib 10. in Iulianum for visitinge Martyrs Reliques, alleadginge that place of S. Mathewe 23. that the Scribes, Pharifies, and Hipocritts are like to white monuments, and they ought nor to vifitt them &c. Also he alleadged many places of scripture as Math. 5.Ro.12. 1. Cor. 6.Math. 10. against the christians for repininge against him for takinge away their goodes,

Iohn. 19.

all?

3. Of all these sectes it is saide. Obscurum est insipiens cor eorum, dicentes fe effe patientes, stulti facti funt. Their foolish hearte is darkned, fayinge themselues to be wife, but they be made fooles; for hereriques can neuer

but to beare all tyrannicall oppressions patientlie. Did not Ofiander a cheefe secretarie alleadge 20. different opinions touchinge the article of Iustification, and at last he cited his owne opinion, contrarie to them

and Protestant religion. 197

In maleuolam animam non introibit sapientia, Sap, cap. 2 nec habitabit corpore subdito peccatis, true knowledge shall not enter into a wicked foule, nor lodge in a bodie subject to finne. Therfore the prophett faithe. Discam in via immaculata: I will learne in an vnfpotted waie, and when he etiques through pride, and malice, have most maliciouslie, oppofed thefelues against the catholique church, the piller, and foundation of all trueth, and haue fought by all wicked and malicious meanes to deface the same, wee must not thinke they have had any true knowledge or perfect wildome, for if once a foundation of a house or a rocke (vpon which are builded manie chambers) do fall, all those chambers cannot stand vpp: the catholique church is the firme rocke, vpon which the faithe of euerie christian is builded, if he once fall from the church he hath no faith, nor any vnderstandinge of the scriptures, and therfore S. Augustine saith, he would not have beleeved the ghospelll, without the authoritie of the church, which beinge inspired by the holie ghoast, hath taught thinges, which the feritures have taught the contrarie: as that wee should not oblerue the old lawe, nor obstaine from thinges fuffocated or straungled and such like: for the letter faith S. Paule killeth, but the ipi- 1. Cor. 2? ritt quickneth. And as the letter in the old

N z

lawe.

Lib.IV. The Theater of Catholick 108 lawe, nor trulie vnderstoode nor referred to Christ, did by occasion kill the carnall Iewe, so the letter of the newe testament, not truly taken nor expounded by the fpiritte of Christe, which only is in his church, killeth the heretique, who also being carnall, and voide of spiritt, gaineth nothinge by the scriptures, but rather taketh hurte by the same; as S. Augustine auoucheth, for in the newe testament (laith S. Peter) are certaine thinges hard to be vnderstoode, which the vilearned, and viltable depraue, as also they do the rest of the scriptures to their owne perdition : of whom S. Paule 2. Tim. 3. himfelfe faith; alwaies learninge and neuer attayninge vnto the knowledge of the truth, men corrupte in mind, reprobate concerninge the faith, but they shall profper noe further, for their folly shalbe made manifest to all, and as James and Mambres refisted Moyles, loe they alsoe refiste the truethe.

> 4. If Daniell, after that God had reuealed vnto him thinges to come, concern nge the militant church, faith. Ego audiui & non intellexi, I have heard, but I vnderstood not, the Angell faid vnto Daniell, vade quia clausi funt, signatique sermones vique ad prafinitum tempus : Goe your wayes for thele speeches are shutt vpp and sealed vntill the time appointed, if foe great a Prophett heard and vnderstoode not what he heard,

A149. to. o.de sepore & li de Spiritu er liss. \$ 5.6. 2. Pes. 3.

what

and Protestant religion. what will heretiques and wicked arogant prefumptuous people, make glosses vpon euerie fillable of holie icripture? Wherfore Aug. Con, S. Augustine faith. Sacra scriptura &c. The Pc. 4. holie teripture are not knowen to the proude, nor manifest, or playne to boyes; in the begining therof it is easte, but when you enter into it, it is loftie and couered with misteries, and I was not of that capacitie that I might intermedle therin . And Aug. lib. in another place, he perswaded a yonge de viil. man learned in humanitie, and Philosophie cred. e. 7. and other liberall sciences, that he should not rashlie reade holie scriptures, sayinge to fet vpon Maurus a Comedian, or Terece, because thou hast noe skill in poetrie, thou darest not without a master, and to vnderstand him beinge a comon poett thou fearcheft the commentaries of Afper, Cornutus, Donatus, and infinitte others: and dareft thou without a guide, or judge venture ypon holie scripture? which as S. Paule speaketh, in is qui pereunt velatum est, in them that perishe is hidd, in quibus Deus huius seculi excacauit sensum incredulorum, in whome the God of this worlde hath blinded the myndes of the infidles, that the illumination of the ghospell of the glorie of Christe, might not thine in them, and as S. Iohn faith, toh. t. the light shined in darcknes, and the darcknes did not comprehende it, the heretiques havinge not the light of Christes N 4

spiritt

Lib.IV. The Theater of Catholick spiritt which is given to the church, nor true humilitie by which they should obeie the same, cannot have the shininge light of Christhis ghospell, northe true vnderstandinge thereof. Credite & mtelligetis, faith the Prophett, beleue the church and you shall understad the scriptures, unto whom almightie God hath given the true interpretation thereof, and to noe particuler

Spiritt.

5. S. Hierom beinge soe well learned as he was, and furnished with the knowledge of all the tongues, did stumble in many thinges, for he Iweateth in explayninge the prophetts: the same difficultie S. Augustine had as he himfelfe declares, when he would expounde that place of scripture of the finne against the holie ghoast, and when he alleadged many places, he was not fatisfied in them: all so he saith that many obscure places be in the scriptures, almightie God ordayninge the fame, to abate the pride and arrogancie of man, and to submitt his priuate spiritt, to the vniuerfall spiritt of Christ his church, & therfore Tertul. faith . Fides te Saluum fecit, non exercitatio (criptura, it is thy faith that faueth thee and not the readinge, or exercise of scriptures, the misteries wherof are hidden from the wicked, for they be like Margarittes, and pretious stones, and which ought not to be given to fwine, noe more ought they to be common to eueric

Lib. r. de Doltr. chr.c.6.

E[4. 7.

one, and as a holy man faith. Non intelligendivinacitas, sed credendi simplicitas te saluum seciri it is not the quicknes of vnderstandinge, but simplicitie of beleeuinge that shall saue thee. Omnis prophetia (saith S. Hierom) in Ezech 45. prophetis are obscure, what the disciples doe heare inwardlie, the comon people knowes not what is said in them: and accordinge to this the prophet saith, tenebrosa aqua in nubibus aris; obscure water in the cloudes of the aier, the ordinarie gloss in that place hath, obscura doctrina in prophetis, the prophets are full of darke, and difficult doctrine.

6. Was not the Eunuch Threasurer to the Queene of Ethyopia, exercised in the scripture, and yet he confessed he could not understand them? Act 8. Did not Christe interpreate the scriptures to the Iewes and AG. 8. his disciples Luc. vit? S. Iohn Chrisoftom Luc. vis. vpon that place, scrutamini scripturas. Christus, faith he, Indeos &c: Christe did not referr the Iewes vnto the bare, and naked readinge the scriptures, but vnto the diligent examination and inuestigation thereof. S. Hiero faith, that all the Epistles of S. Paule to the Romaines be verie obscure and intri- Lib. 1. cate . Luther himselfe vpon the Plalme 88. pref. com-Thronus eius ficut dies cali : his throane is like epift ad the daie of heaven faith; I would have noe Alga q. 2. man to presume in my behalfe, that I can understand the Psalmes in their lawfull fenfe,

Lib. IV. The Theater of Catholick lense, which was never performed of anie. though neuer foe learned or foe holie, for the scriptures must be considered, either litteralie in themselues, or accordinge to their methode and sense, for in themselves they fpeake, and containe things supernaturall and mifficall, which are hidden from the capacitie of the vulgar forte: or if they should be considered accordinge to their methode or fense, they should be deuided into foures kindes of lenles, & vnderstandinge as , fenfus Anagogicus, which is called the celestiall sense, Allegoricus which is the spirituall sense, Tropologicus which is the morall fense, and Historicus which is the litterall fense. Therfore the prophett cried out vnto God sayinge, da mihi intellectum &c. giue me vnderstandinge and I will fearcheinto thy lawe; faciem tuamillumina super seruum tuum Domine. Illuminate my vnderstandinge with thy grace ô Lord: that I may understand thy word; facra scripture (faith Hylarius) non in legendo fed intelligendo, non in prauaricatione fed in charitate: the holy scriptures dee not consiste in readinge of them, but in the true fenfe and meaning of them, not in corruptinge or in preuartcation of them, but in the charitable interpretation of them. And when S. Augustine did fee the manifest and falle applyinge of them by the Pellagias, he did appeale to the Bishopes both of the east and weast.

7. Cal-

The feripsure hath 4. fenfes or understanding.

Lib. ad Constan. and Protestant religion.

203 7. Caluine faith of the protestantes that In prafat.

they would have the scriptures to patroni- ad lectores ze and support their errours, sayinge . Ibi ex Phyco. quid non invertunt, quid non depravant, what Intheria is there but they peruert and depraue ? Lu- in his. Sather would not admitt any translation of crament. scripture but his owne translation : noe foll. 12.

more would Zuinglius his aduerfarie. Luther was offended with the printer that did Zuingl. fend him Zuinglius his translation, who ad Luib.

would not once perule it, and so Zuinglius with Luther. Kinge Henry the 8. after he made himselfe head of the Church, he caufed the scriptures to be translated into English, which afterwards he suppressed and inhibited. Afterwardes he caused another Fox. in translation to be made by the authoritie of Henri. 8. the parlament Anno regni fui 34. and pro- in fine

claymed vnder paine of death, that noe o- hist. ther translation should be vsed but that, and this he did to mantayne his opinion. Also when his children, kinge Edward and Elizabeth came to the Crowne and held contrarie opinions, they caused contrarie tran-

flations to be published. Vulgar transla- Fox.ibid. tions of scriptures profitts nothinge, vnlesse wee knowe the true fense of them, & as for the true lense, the protestantes give vs no rule at all for the same. For in England they cannott judge of the controuerfie of religion by the scriptures, because they are boud by their lawes to beleue according to the

will

will and decree of the parleament howse and of the kinge. And in other protestant countries, where the parleament or the will of a prince is not of force, there are so many sects and heresies, as they cannot be reclaymed, euerie one wreasting the scriptures, to his owne private, and fantastical opinions; for the Protestants, doe not dare for the vulgare translation: vules they may peruert the tense thereof, according to their owne turbulent braines.

z. Cor.4.

8. Neither is there any people, that doe reverence, and honor the scriptures more then those of the Catholick religion. Which as S. Paule faith, doth renounce the adulterating of the word of God, wicked constructions, deceitfull interpretations, and finister application thereof, & which is common to heretiques (as Luther affirmeth) that the roote of all herefies hath bene the scriptures, yea he added that the scriptures ought to be called the booke of heretiques. There is neither iott, nor fillable in the scripture, but the catholique church doth imbrace, & allowe the same as written, and fett downe by the holie ghoaft; and although the priuate spiritt of some haue thought some bookes of the facred scriptures not to be canonicall, yer the whole catholique church hath receaued them; & hath taken awaie that doubte. Touchinge the bookes of the old testament videlicer ludith, Tobyas, the booke of wildome,

and Protestant religion. dome, Ecclesiastes, the two first bookes of the Machabees, and of Baruch, as alfoe of the newe, as the Apocalips, the Epistle of S. Paul to the Hebreues, the Epistle of S. Iames, the 2. of S. Peter, the 2. and 3. of S. Iohn, and therfore the heretiques of this time doe not allowe those, for that some in tymes paste haue doubted thereof. Did not S. Tho: doubt also of Christs resurrection, and therfore ought he or wee doubt thereofstill, Christ having manifested his scarres and his woundes vnto him? Euen foe though some learned men haue doubted of those bookes, yet by the vniuerfall confent of the church these bookes were made knowen to be Canonicall scripture. As concerninge the booke of ludith, the councell of Carthage vnder Aurelius Bishopp thereof, Innocentius the first, Gelasius with 70. Bishoppes, the councell of Florence vnder Eugenius the 4 haue pronounced it to be canonicall, as also of the booke of Tobie, Ecclefiastes, and wildome. As for the two bookes of Machabes, the Canons of the Apostles (the author whereof is faid to be S. Clemet) in the ende thereof the two bookes of the Machabees, are inferted as Canonicall, those two bookes are confirmed by Innocentius the first and by the councell of Carthage, and confirmed by the 6. Generall councell, in fuch like manner the faid 2. bookes are cohrmed, both by the two generall councells,

Aug. 11.18 of Florence, and Trentt, and as S. Augustide cinis. Deie. 16. con. Gaud. epift.lib. 2. сар. 23.

ne faith, that the Churche and not the Iewes, dorh allowe the Machabees for ca. nonicall: and not onlie S. Augustine, doth produce wittnesse out of them but also Ireneus, Tertul. Cyprian. Chryfott.and others. foe as to doubte of these bookes, is rather the infidelitie of the Iewes, then the faith of the Christians, especially when the Church hath once decreede the same, and foe are all the rest of the faid bookes made Canonicall by the Church, and by her determination, which is of greater force to allowe, or disalowe of them (as also of the true interpretation of them) then all the private spirittes in the world, vnto whome all private mens judgment ought to fubmit themselues. Bafill the greate, and S. Gregorie: Naz. being the cheefest divines amoungest the Grecians, and havinge cast awaie all other bookes, they recollected themselues, to studie the holie scriptures, the true meaninge and interpretation thereof, as Ruffinus testifieth, they gathered out of the authoritie and comentaries of their pre-

Lib. IV. The Theater of Catholick

Ruff.lib 2. cap 9. in Eccl bift.

Gal z. Aug, lib. 28 in Fauft.c.4.

INCC. 21.

fumption or proper imagination. 9. Did not S. Paule beinge an Apostle, before he preached the Ghospell, goe vpp to Hierusalem, that he might confer with S. Perer, lames, and Iohn, and especiallie with Peter touching the preaching and ex-

decessors, & not of their owne private pre-

poun-

poundinge of the Ghospell, for that our Sauiour did praie particulerlie for S. Peter, that he should not faile in his faith, voto whome he promised the assistance of his holiespirite? If this soe great a doctor beinge illuminated by Christe, and receauinge his ghospell fro him, did neuerthelesse conferr the lame with S. Peter, the foundation of the ecclefiasticall Hierarchy, the Pastor of Christs sheepe, the captaine of his armie, the sonne that shinerh in this hemispher of christendome, and heade of the misticall bodie of Christe, which is his church, how much ought others to doe the like, which have not fo much fecuritie, nor foe good a warrant to be favored and inspired of God, as he had? Howecan wee thinke or beleeue, that heretiques can vnderstand the scriptures, who have not the spirite of God to instruct them in the knowledge the eof? For as no member of the bodie, hath the spiritt of the bodie, vnlesse it be vnited and ioyned to the bodie; foe noe member of the milticall bodie of Christ which is his church hath the spirite thereof, that is separated fro the same. Wherevoon S. Augustine saith; nihil magis debet christianus formidare &c. Aug trac. there'is nothinge that a christian ought to 17. in feare more, then to be separated from the lohn. bodie of Christe, for if he be separated and difunited from the bodie of the church : he is not a member thereof, and if he be not a

Lib. IV. The Theater of Catholick member of the same, he is not quickned by her spiritt, and whosoeuer hath not the spiritt of Christe, as the Apostle saith, he is not his, it is the spiritt that quickneth, the flesh auaileth nothinge. Therfore you beinge not in the Church, vnto whome the fpiritt of God is promised, to direct her in all trueth, and to guide her from all errors and herefies, wee ought not to beleue that you have the knowledge of the scriptures, or the true vnderstandinge or interpretation thereof, for it cannot stande with any reafon or rule, that this spirite of trueth can be in turbulent mindes, or malicious heades, as hetiquees be , qui non requiescit nisi super bumilem, & man (uetum & trementem fermones suos: neuer resteth, but vpon the humble, and meeke, and tremblinge at his wordes

Efa. 66.

and speeches.

Whether every man ought to be judge of the scripture, and to rely altogether vpon his owne judgment touching the interpretation therof, being inspired by the holly ghoast concerning the same.

CHAPTER V.

Whitakers in his booke against Cardinall Bellarmin, for that saith he, councells, fathers, and popes

popes be men. And the scripture auerreth, all men to be lyeares, and io no man can be affured his faith to be certaine and infallible. Wherto I answer, that no privat man can be affured of the certitude of an infallible faith, and therfore nott of the good spiritt, rather then of the badde, by whole luggestio many are intoxicated with dangerous and damnable opinions, for according to the Apostle. Sathan often times tranffi- a Corint. gureth himselfe into an Angell of light, and therfore the holy icripture willeth vs, to be very carefull in discerning of the tpi- 1 loh 4. ritts, and nott to beleue every spiritt, for it Th 4. is the holy catholicke church that wee ought to beleue and obey, which the scripture beareth wittnesse to be the piller and firmament of trueth: but it giveth no certitude or enidence of any privat spiritt, or pecular judgment of any one in particuler, and therfore the holy councell faith. It fee- AH. 15. meth good to the holy ghost and to vs, which holy ghoast is said to be nott with euerie particuler man, but with the church in generall, and with those that have charge and direction therof . Ero vobifeum vique ad consummationem seculi, euen to the confummario of the world. And vnto S. Perer & his Mais 18. fucceffors is faid . I have praid for you that your faith may not fayle; and feeing this priuiledgis giuen to S. Peter for the good of Luc, 22 the church, as the first and cheese pastor therof

210 Lib. IV. The Theater of Catholick therof vnder Christ, and to no other in particuler, as long as the church shall continewe, the praiers and intercession of Christ shal not be frustrated. And the fore S. Cypria affirmeth the tountaine of all herefies to have proceeded, for that one priest for the time being, & one judg for the time being, under Christ, is not regarded. For which way, faith he, can herefies be prevented that they spring nort, or being sprong already, that they be nott extended or encreased, wher there are fo many mafters as disciples, & fo many judges as barrifters? And for this cause S. Hierom saith against Iouinian, amoungest 12. one is chosen, that a cheef being ordained, occasion of scilme should be taken away.

2. The tables of both the testaments referred vs ouer to no particuler judgment, but altogether to the finall decree and arbitrement of the high priest, as it is saied . If there be any hard or doubtfull judgment a. mongest you, goe to the priest of the Leuiticall stocke, and to the judge that shall be ordained for that time, and he shall enforme you of the trueth . Whole lippes, according to Malachias, shall keepe wildome because he is the angell of the Lord of hoastes: if he will not hearken vn-

to the Church, lett him be vnto you an ethnick and a publican. And in the newe testament our Sauicur appointed one pastor

Deut.17.

Mal. 2.

aboue

aboue the rest, vnto which he hath committed the feeding of his flocke, which should have beene frivolous if the flocke would nott receaue food from him; After- Ephof.4. wards he ordained paftors and doctors in his church which should be also a friuolous ordinance, if euerie one should be a proper pastor and doctor to him felf. And although councells, fathers, and popes are men, lo the testimonies of the scriptures may also be taxed with the imputation of humane errors: so were the Apostles and prophers men also, yett wee ought to beleue them because the holly ghost was not a lyar that spake in them; And so the ecclesiasticall councells, fathers, and popes being lawfully affembled together and assisted by the holly ghoast, which in such a case is pro- Mass. 18. miled vnto them, did not erre.

3. Another objection they bring, faying S. Peter was note promited vnto the loan. 14. Church to direct the same, butt the holly Ghost which should direct and instruct all the Apostles, and nort S. Peeter. I answer that God promifed the holie ghoaft as an inuifible and internall doctor and director. S. Peter his visible and externall doctor he left in his church . And therfore S. Augultine faith, after promifing the holly ghoaft lett no man thincke that he shall to give the Aug. in holly ghoast vnto his church in his owne 10h. 14. place, as though him felf also would nott

be with the same, for he auowiched he would not leave them orphanes, but would come vnto them.

4. And althoughe the holy ghoast was promised to instruct the Church in all trueth, yett not without the Father and the sonne for their external worcks, are indiussible: for there is but one indiussible substance, and because the Church is a visible body, so it ought to have a visible viccar under Christ the invisible head therof. And therfore he saide unto S. Peter Ioh. 11. Simon of Iohn, louest thou me more then these, feed my lambes, which he repeated thrile, first commending unto him his lambes, afterwards his litle ones, the third time his sheepe, and so expoundeth. S. Ambrose in cap. vlt. Luc.

5. Nowe the power and jurisdiction which was promised vnto S. Peter Math. 16. that the Church should be builded vpon him, that the keyes of the kingdome of heauen, should be alto given vnto him, is accomplished and performed in the 21. of. S. Iohn, feed my sheep, of whom he is actually made the generall pastor and viccar.

6. And although the rest of the Apostles were lightes and priests, and had authoritie also in the 20. of S. Iohn, yet theirs was extraordinary which should end with them selues, and what soeuer authority they had, was by the sacraments by which they

remit-

and Protestant religion. remitted finne. S. Peter had authoritie to bind and loofe immediatly, and by him the the Apostles as depending upon him as S. Thomas faith in 4. dift. 19. q. 1. art. 3. and fo he maketh a diftinction of the two powers videl of order, and jurifdiction, the first was equally given to all the Apostles. John.20. and contequently to all priefts, but the fecod power was principally giue to S. Peeter,

How heretiques would faine take awaie all tradition, alleadginge for their purpofe that of S. Math. 15. In vaine you worshipp me, teachinge for doctrine mens precepts.

and from him to be derived voto the rest

of the Apostles.

CHAPTER III.

His is it faith S. Augustine that Lib contr all heretiques doe bragge of, if Maximis I should aunswere all such trifles, I should neuer make an endefaith he, foe as he would not aunswere to this place, for he faith that the traditions of the Apostles ought to be of as great force as the holie scriptures. But to thole wordes of our Sauiour, S. Bafill doth aunswere, laying. Nibil alind is recepi verbis intelligi, Baf in quam quod humanis traditionibus ad mandatum Ethicis. Dei reprobandum, obsequendum non fit, that nothinge elle is meante by thole wordes,

Lib.IV. The Theater of Catholick 214 then that wee ought not obey such traditions as are repugnant to Godes lawes; as many obleruations of the Iewes, and alloe of the pharifies were then, and the like traditions of heretiques are nowe: yet we ought to obey the cultome of the church, otherwife wee should be counted by the wordes of Christe, as Ethnicks and Publicans. But the traditions deliuered to vs by the pastors and fathers thereof, which are the foundation of our faith, and which are not repugnant to Godes precepts, nor to his lawes, or scriptures, but doe rather confirme the same, are not meant by those wordes: for Godes worde doth nor confifte onlie of the scripture, but also of tradition, for such as were old heretiques did not gainfaie the written word, but because they did not beleue the tradition of the church, and the definition thereof, they were foe counted, and accurfed.

Vppon
what occasion beresie did
growe.

2. That the sonne is of the same substance with the father, the catholique fathers have defined by godes word: but because the heretiques d.d not finde the same written, they would not beleve the church, which did grant it was nor written, but delivered by tradition. Soe as you may see the difference betwixt the heretique, and the catholique. Felix Pontifex, writinge to Benignum 130. yeares before the councell of Nyce saith, that it was an Apostolical tra-

dition,

dition, that the sonne was of one substance with the father, and that the holie Ghoast is to be adored, as the father and the sonne, and that he is of the same substance with the father; and when the fame heretiques did aske where it was written, the church did answere them, that it was deliuered, vnto them by tradition which two pointes continued afterwardes by the 2. councell of Articles Nyce and Constinople. Also in the count of faith cell of Ephelus, that the bleffed Virgin Ma- by tradirie should be called the mother of God. In tions. the councell of chalcedon, that there are two natures in Christe. In the 3. councell of Constantinople, that there are in him two wills, and two operations. In the second councell of Nyce against heretiques, that the church should vie Images. In the generall councell offlorence, that the holy ghoaft proceedeth from the father, and the fonne; And when heretiques did relie all vpon the scripture, the catholique fathers did conuince their interpretation of scriptures, by tradition of the successive doctors and fathers in all ages. The tradition also that easter daye should be observed vpon the sondaie next after vnto the 14. daie of the new Moone (as some doe write) S. Peter and S. Paule ordained; so as in all pointes of doctrine wee recurr to the tradition of our anceltors:and when you teache that all thinges are don by necessitie, & not by the free will of

216 Lib. IV. The Theater of Catholick of man, weerecurr vnto the fuccelsiue age, and wee find out, that the first author was Symon magnus, next voto him was Marcion, next vnto Marcion, was Manichæus, next vnto him, was Petrus Adelhardus. Next vnto him, was John Wicklief. Next after whome followed your great master Martyne Luther: to that we find in all antiquitie of tymes, that this doctrine was detefted by the holy doctors, that lived in those ages.

of protessantes.

Againe when you obiect vnto vs your tradition of your imputative inflice: where you lay that our faith is impured vnto vsby the inflice of Chrift, as if it had bene our owne inflice, as also that eue-Tradition ry one under paine of damnation is bounde to beleue, and to be certaine that his finnes be forgiven him, & that he should not mistrust his proper infirmitie therein; also that not any one is instified, but he that beleues for certaine that he is juftified, and that his iustification and absolution of his sinnes, is effected by faith onlie, without any relation to the Sacraments, and that everie one is bound to beleue, that he is in the number of those that are predestinated, and that by all infallible certitude he harh the guifte of perseuerance to be the true sernante of God vnto the last gaspe of his life; this and fuch like wee can not find in the scriptures, nor in the futhers, nor in the doctors of the

and Protestant religion.

the churche, but rather the contrarie, and that which the holie catholique churche calles pennaunce, you call terror of conici- All shines ence, and that which she calles Sacraments permerted and facrifice, you call it the Lords supper: wee fearch the fathers, and wee can finde noe fuch wordes, and although fomtimes. they make mention of the supper, yet more often doe they call the same a lacrifice . Did not S. Paule wish Timothy to keepe his depositum & to avoide the prophane novelties of voices and oppositions of false tearmed knowledge? For the scripture is not subjecte to loftie skill, or arrogant or prefumptuous mindes; who I pray hath greater skill or knowledge and vnderstandinge of the scriptures then the deuilles, and yet it availeth them nothinge, because their mindes are possessed with malice, and their hartes are emptie of charitie, foe as men doe not finne to much by the ignorance of the vnderstanding, as by the malice of the will, and accordinge to S. Augustine the summe doffina & scope of all the scriptures is charity: who- chrifti, an. foeuer faith he that feemes to vnderstad the cap 35. fcripture or any parcell thereof, foe that his vnderstandinge doth not edifie that knott I meane the love of God and our neighors, he hath not as yet understoode the scrip-

4. Now all your manner of administration, and ministerie, is your owne tradition and

by the pro-

and invention, without scripture or warrant of godes worde, but the traditions of the Apostles and ancients, and all the preceptes of holie churche, were comauded to be kepte, and they are not prescribed by man only, but are made by the holie ghoast, ioyninge

Zuc. 2.37. With our pastors in the regimente of the Mais. 18. faithfull, where Christe saith; he that heareth you, heareth me, and he that despiseth you, despiseth me, they are made by our mother the churche, which whosouer obeieth not, wee are warned to take him as a hearhen. S.

2. Cor. 3. Paule willed the people to keepe the decrees that were decreede by the Apostles and auncientes at Ierusalem, he commaunded the people to keepe the precepts of the Apostles. You are, saith he, written in our hartes, not written with Incke, but with the singer of the holy ghost. S. Paule wrote many thinges not vetered in any epistle, as some of the Apostles wrote the christian religion in the hartes of their hearers. Wherfore Ireneus Iren. 1.3.4 saith, what if the Apostles also had lette

hartes of their hearers. Wherfore Ireneus faith, what if the Apostles also had lette moe scriptures, ought wee not to followe the order of the tradition, which was then deliuered vnto them, to whome they comitted the church, to the which many nations of those barbarous people that have beleeved in Christe, doe consente without letter or inke, havinge salvation written in in their hartes, and keepinge diligentlie the tradition of our elders, and soe S. Hier. saith

cont.

cont. Heref. 9. The creede of our faith and hope which beinge deliuered by tradition from the Apostles , is not written in paper and Incke, but in the tables of the hearte: and this is in the church booke also, wherby & wherein shee keepeth faithfully all trueth in the hartes of those to whome the Apolles did preach. And therfore S. Paule laith, 2. Thef. 1. Brethren stande & hold the tradition which 15. you have learned, whother it be by worde or by epiftle, not only the thinges written and fett downe in the hollye scriptures, but all other truethes and pointes of religion vetered by worde of mouthe, and delinered and given by the Apostles to their schollers. And fo S. Bafil faith thus. I accompte it Apostolique tradition to continue firmlie euen in vnwritten traditions: and to proue this he alleadgeth this place of faint Paule in the same booke cap. 17. and saith, if wee once goe aboute to rejecte vnwritten customes, as thinges of no importance, wee shal ere wee beware endamadge the principall partes of our faith, and bringe the preachinge of the ghospell to a naked name. and for example of these necessarie traditios, he named the figne of the Croffe, prayinge towardes the easte, the wordes spoken at the elevation or shewinge of the holy Eucharifte, with divers ceremonies vied before and after baptisme: with three immertions in the fonce: the wordes of abrenunciation

ciation and exorcilmes of the partie that is to be baptifed; and what scripture saith he taught these and such like? None trulie, all cominge by secret and silent traditions, &c. S. Hierome reckneth vpp diuers, such like traditions, willinge men to attribuit to the Apostles, such customes as the Church hath receaued by Christians of diuers Countrie.

Hieron, in dialogo.
Lucife c.
4. @ epift.
con. Luci

5. S. Angust. ad Genn, faith. Let vs holde faste those thinges that are not written, but are deliuered vnto vs, which beinge generally observed in all places of the worlde, wee must thincke them to come from the Apostles, or from the generall councells, which oughte to be of greate authoritie in the churche of God, and wholoener will dispute, hereofought to be counted of most insolent madnes. S. Hier.ad Luc. wee must observe the traditions of our Ancestors. S. Paule comaunded vs to submitt our selves to our pastors and teachers. S. Augustine faith, wee learne by tradition that children in their infancie shoulde be baptized de gen. ad liter. 101. 22. Tradition caused him to beleeue that the baptized of heretiques should not be rebaptized, by tradition onlie he and others condemned Heluidius the heretique for denyinge the perpetuall virginitie of our Ladie, and without this noe Arrian, noe Macedonian, noe Pelagian, noe Caluin will will yealde; Wee must vie tradition faith Epiph. for the scripture hath not all thinges,

and therfore the Apostles deliuered certaine thinges by tradition. S. Iren. lib. 3. 14. faith that in all questions wee must have recourse to the traditions of the Apostles, teachinge vs withall that the waie to true apostolicall tradition, and to bringe it to the fountaine, is by the apostolicall succession of Bishoppes, but especially of the apostolicall church of Rome, declaring in the same place that there are manie barbarous people fimple for learninge, but for constancie in the faith moste wife, which never had scriptures but learned onlie by tradition. Tert. lib de corn. reckoneth vpp a great number of christian observations or customes (as S. Cyprian in mannie places doth) whereof in fine he concludethe of fuch, and fuch, If thou require the rule of scriptures, thou shalt finde none, tradition shalbe alleadged, the author, custome the confirmer, and faith of the observer Orig.homil. 5. proueth the same, Dyonisius Areopag, referreth the oblation and prayinge for the death in the lyturgie or Masse, to an Apostolicall tradition. Soe doth Tertull. Aug. Chryl. Damasc. alleadge; Also wee mighte add that the scriptures themselues, euen all the bookes of the Byble, be giuen vs by tradition, elfe should wee not take them as they be indeede, for the infallible worde of God, noe more then the worcks of S. Ignat. S. Aug. S. Dion.and the like.

6. The true fense alsoe of the scriptures

222 Lib. IV. The Theater of Catholick which Catholiques haue, and heretiques have not, remayneth still in the Church by tradition, the Creede is an Apostolicall tradition. Ruff. in expo. fimb. ad principium, Hier. Epist. 61. cap. 9. Ambr. fer. 38. Aug. de Simb. ad Cath. lib. 3. cap. 1. Alfoe it is by tradition wee hould, that the holie Ghost is God. & therfore Macedonius was condemned in Naz. lib. the 2. councell of Constantinople for an 5. Theol. heretique, for that he denyed the fame, because in the scripture this name is not giwen vnto him, for in the scriptures, manny thinges are faid to be fuch by Metaphors, which are not foe indeede, as that God is a fleepe, that he is angrie, that he is forrye, although noe such thinge is in God, as alsoe manny thinges that are fuch and yet are not mentioned in the scriptures, God to be ingenitus, with manny fuch attributes, as Trinitie, parlon, consubstantialitie hypostafis, vnio hypostatica, homousion, and because the Arrians did not yelde vnto the same, not findinge them in the scriptures they were in the councell of Nyce condemned for he. retiques. And althoughe the verie wordes be not in the scripture, yet they be collected of the sence of the scriptures. And soe S. Cyrill, of that place of scripture: Ego sum qui fum, I am the same that is, doth gather, that the fonne is consubstantiall with the father, although the worde consubstantiallis not founde in the scriptures. So the catholique

Crritt.L. s. dialogoris de trinit.

and Protestant religion.

lique Church in all ages, out of the fenfe of the scripture, doth gather, that wee oughte to pray vnto Sainctes, to pray for the deade: that there is a Purgatorie, althoughe the verie wordes themselues be not there; And when S. Paule did speake of the holy Eucharift, he broughte noe scriptures to proue it; I have receased of our Lord, faith he, that I deliuered vnto you, he alleadged nothinge but tradition, which he had receased from our Lorde, that a woman ought not teache in the Churche, that a woman ought to be couered, that the man oughte to be bareheadded, that the Bishoppe ought to be husband of one wife, he alleadginge nothinge but the custome, if any man would be captious, or contentious, he did oppose against the the custome of the Churche, laying, wee have noe fuch custome, nor the Church of God, and whosoeuer despiseth these thinges, he doth not despise man but God. And therfore wee are referred by the holie fcriptures to our auncestors, to aske knowledge of them . Interroga patres tuos, & dicent tibi &c. aske thy Fathers, and they shall declare vnto thee, and thy auncestors, and they will tell thee. Non te pratereat narratio Eccles. &. seniorum, ipsi enim &c. Omitt not to heare thine elders, for they have learned of their parents, that of them you may learne vnderstandinge: Non transgrediaris terminos anti- Pron. 23. quos quos posuerunt parentes. Doe not you tranf-

Deut. 32. Ecclef. 8.

transgressethe old limittes which your parets have prescribed? Are not the Rechabites praised for followinge the tradition and preceptes of Ionadab? Hac dicit Dens exercitum, pro eo quod obedistis pracepto Ionadab patris vestri &c. Thus saith the Lord of hoastes, because that you have obeyed the precepte of Ionadab your father, and have kepteall his commaundements, therfore the Lord of hoastes the God of Israell saith, there shall not saile one of the stirpe of Ionadab, the sonne of Rechab that shall stande in my presence.

Hier. 35.

7. In the dolfull and damnable debate and discorde that Martyne Luther, Caluine and others have raised vp, by which they plunged themselves and the worlde into such an intricat laberinth of errors and heresies, where shall the poore silly sheepe have resolution of their doubts, but of their parentes and pastors, which God hath placed in his churche to governe and directe his slocke, from all errors? shall not the children beleeve their fathers, and the sheepe their pastors? Wee must not only slie vnto the scriptures as S. Vincentius Lyrinensis saith,

pastors? Wee must not only sie vnto the Vincent. 9. scriptures as S. Vincentius Lyrinensis saith, heres. 6.1. but vnto traditio of the catholique church, notwithstandinge saith he in that place, that the scriptures are of themselves sufficient, yet saith he because all men doe not conceaue the lostines of the scripture a like, but accordinge to every mans phantasticals

cenfure

censure and humorous palsion, as foe many heades, foe many mindes; for men as they be deuided in fects or factions, foe they deuide the sense of the scriptures, Nonatianus, Photinus, Sabellius, Donatus, Arrius, Eunomius, Macedonius, Apollinaris, Priscilianus, Iouianus, and Pellagius, have eche of them grounded their proper herefies vpon the scripture. Nam videas eos volare per fingula quaque fancta legis volumina facra fcriptura. You may fee them flie ouer all the bookes of the holie lawe, both in publique and private, in their fermons, in their bookes, in their banquettes, in tauernes, in the streate, nothinge did they euer produce which was not shadowed by the scriptures, for they knewe verie well, that their errors coulde neuer be pleafing vnto the people, without the scriptures, with which as with sweete water they sprinckle the same, euen as soure drincke is tepered with sweet honny, so as when children drincke therof, havinge once felte the sweetnes, they have noe loathsomnes of it though never foe bitter; But the more scripture they bring the more wee ought to feare them, faith S. Vincentius, and to shunne them: Magnopere curandum est in ipsa Ecclesia Catholica, vt id teneamus quod vbique, quod semper, quod ab omnibus creditum est. For in the catholique church, wee must alwayes beware, that wee keepe that which is beleeued, alwayes, euerie where, and of euerie body:

226 Lib. IV. The Theater of Catholick body : & hac est vere & proprie Catholica, which is properlie and trulie catholique. And in the 9. chapter he faith. Quo quisque religiofior eft, ed promptius nouellis adinuentionibus contrariatur, the more vertuous, that a man is, the more prompte & ready he oppofeth himselfe against newe inventions; and foe he faith, our maister S. Stephen in his epiftles to the Bishoppes of Affricke touching rebaptifinge of infants that were baptized by heretiques, nihil innouandum est nisi quod traditum est, the good and religious man would have vs children to invente noe religion, but what wee have receased of our fathers, and whose steppes he would have vs to followe in all thinges.

Cypri. li.

Apud

8. This faid author expoundinge, 1. Timoth. depositum custodi; keepe in depositum what I have left in your custodie, the religion and the observation thereof, that I delivered vnto you, shunninge prophane noueltie of voices; he doth not faye, shunn antiquitie, or ancientie, or continuance, but noueltie and innovation of thinges, nam fi vitanda est nouitas, tenenda est antiquitas &c. For if wee oughte to avoide noueltie, wee shoulde imbrace antiquitie : if noueltie be a prophane thinge, antiquitie is a facred thinge, keepe the depositum saith he, which is given vnto thee and to the whole church, to be kepte from theeues and enemies, least they should lowe cockell or darnell amongest the cleane w heate

wheate. The depositum which you have receaued, not which you have invented. The depositu, which is not coyned by thy witt, but delivered by my doctrine. Not any mans private viurpation, but the common, and vniuerfall tradition : in which you are not the author, but the keeper: not the institutor, but the follower: not the mayster, but the disciple. The depositum, saith he, Catholica fides talentum, keepe the talent of the catholique religion, vntpotted, inuiolable, and vndefiled by you faith he, the ro- Exod. 36. farie of the spirituall tabernacle: Pretiofas diumi dogmatis gemas exculpe fideliter & compte, cap. 27. adorna sapienter, adijce (plendorem, gratiam & venustatem, do you garnish, turne faithfully, and adorne with the pretious lewell of the diuine decree, doe you add therunto, fplendor grace and beautie.

6. All this I have alleadged out of Vincentius Lyrinensis word, by word; for his whole booke against herefies hath noe other obiecte but the tradition of our aunceltors, by which he confuteth and conuinceth the prophane noueltie of heretiques, and their arrogant intolent oftentation of feriptures, vpon which they grounde all their hereticall cavillation, which as all our forfathers before vs, foe wee after them doe finde by experience, that the interpretation and meaninge thereof as they doe produce them, is of greater difficultie, then the con-

Hil. 2. ad Conff. Aug lib.1 detrinitate cap. 3. with a shorter way by askinge, quid prius & posterius? what is first and laste? for that herese is grounded in noueltie, and euer cometh after the Catholique trueth first planted. And for that euerie herese pretendeth his herese to be auncient and from the Apostles, the fathers doe alleadge that this trueth muste not onlye be eldeste, but also must have continewed from tyme to tyme, at the leaste with the greatest parte of Christians. And therfore Tertulian saith lib. De prascriptione: quod apud multos vnum inventur, non est erratum sed traditum, that wherin moste men doe agree vppon, it is not an

erronious opinion, but a common tradition. For the Church of God is a most linely ghospell, for with the Apostles there was the Church of Christe before the gholpell was written, sith none of the Euangelists did write vntill 18. yeares after Christs assention. With Abraham Isaacke & Iacob was a true Churche in the faith of one

Lib. IV. The Theater of Catholick

Tertul, li. aduerf. prax. c. 20

creator and redeemer to come, when there was noe scripture, for Moyles was the first Moyfes that comitted the word of God to inke and the first paper, havinge written the fame in the Heshat Wrot. brewe tounge, which was the first that in-Euseb.li 9. 6,4 6 li. uented characters or letters as Eulebius In cap 3 doth wittnesse, & even by the testimony of præparaprophane writers themselves, and have tionis E nangelica, taught the people beinge rude and igno-

rante

and Protestant religion.

rante to vie them; Moyles beinge dead Cadmas in the daies of lofue did tirfte in-

uente greeke characters.

10. The holy scriptures doe testifie, as also prophane histories, that learninge and loseph. t. philosophiecame from the Phenicians, Al- Apionem firians, Chaldeans, and Aegipte vnto Greece, grammatiand the fame doth Iolephus teach. The first lofte c.15 vniuerfitie that euer was, was Cariath So- Indie. 1. pher in the lande of Canaan in Afiria, it was called the cirtie of learninge, neere vnto the cittie of Hebron, longe after the Gretians begann to have lettres and learninge: and Origines faith, none amoungest the Grecians did register or write any thinge of the actes or monuments of the Grecians before Homer, and Hesiodus, which were 400. yeares after Moyles, and if there were any thing written of the Affyrians, or of the Phenicians before Moyles, they did perishe, the holie scriptures by godes divine providence beinge referried lafe, and before any scripture there was the Church, for betwixt Mofes and our first Father, was more then 2. thowfand yeares, in all which time there was noe lawe written, but the lawe of nature, the word of God which he fignified vnto Adam, Noe, Abraham, or what otherwife he did inspire into the hartes of the Patriarches, by tradition onlye it came to the posteritie, and to Moyses himselfe, foe as tradition was before the scripture

Lib.IV. The Theater of Catholick 230 more then 2000. yeares; the lawe of grace, which was by a lively voice delivered by Christe to his Apostles, was not written by him, nor commaunded by him to be written, and therfore shall not the Chriflians beleue the fame, because he commaunded not it should be writte? or should the Christians which did beleue the Apostles before the same lawe was written, be reputed fooles for beleeuinge the fame before it was written? For our Saujonr did not fay : Seribite Euangelium, fed pradicate Enangelium omni creatura, write the ghofpel, but preach the ghospel to all creatures, how many thowlandes be there in the worlde that cannot write nor read the scriptures, and yet shall they not beleue them deliuered vnto them, by the tradition and prea-1. Cor. 15. chinge of the church ? ficut pradicaumus , fic credidiftis, faith the Apostle, as wee have preached, foe you have beleved, he did not 2. Tim 3. lay as wee have written. Tu vero, &c. Doe you abide in those thinges, that you have learned, knowinge of whome you have learned them, foe it feemeth good to the holly ghoafte and vs, if any man be contentious, wee have noe luch custome. He did not obiect scripture but custome, and tradition, therfore he laid, State in fide, stande fast to your faith and keepe the traditions, Therfore it is inserted in the Cannons of Hormifta , prima falus est retta fidei regulam custo-

A8. 15.

1. Cor. 11

2. Thef 2.

Horm. in

Lap 25.

diacetis

9. 1.

custodire, & in constitutis patrum nullatenus deviare; it is the beginning of our saluation to observe and keepe the rule of right sairh, and not to goe one steppe away from the decree and ordinance of our ancestors.

Certaine objections ans wered against traditions, taken out of the first Chapter of S. Paule to the Galathians.

CHAPTER III.

or an Angell from heaven euagelize beside that which wee have evangelized to you, be he anathema or accursed. This verie place is ci-

anathema or accursed. This verie place is cited by S. Athanasius in the defense and confirmation of traditions, sayinge. If any man will cite out of scriptures any texteagainste the decree or determinations of the churche and councells, let him be accursed, and although he alleadge all the scripture in the worlde against that which alreadie wee haue receaued, wee must not beleeue him, for children, as Athanasius saith ought not to iudge of the decree of their parentes, vnles they would haue themselues to be bastardes.

2. Yet notwithstandinge wee must distinguishe the wordes of S. Paule which may be understoode two manner of wayes as S.

P 4 Augu-

Aug trac 96 (uper John.

232 Lib. IV. The Threate of Catholick Augustine hath vnderstoode the same, laying. Aliudest euangelizare preterquam quod accepifis, & aliud est enangelizare plusquam accepistis, enangelizare preterquam accepistis, eft transgredi regulam fidei & recedere a via euangelin femel per Apostolos pradicata, for it is not all one to lay to euangelize otherwise then you have receaved, and to evangelize more then you have receased, for to evangelize otherwise the you have receased, is to transgreffe the rule and limittes of faith, and to departe from the decree of the Apostles, which is a deteftable thinge: and therfore to euangelize more then you have receaued is not S. Paules meaninge, otherwise he should be repugnante to himselfe, who defired to come to Theffalonica that he might supply what was defective and lackinge of other mens faith; For when the Apostles vttered these wordes from Ephefus to Galatia, the ghospells of the 4. Euangelistes were not written, and specially the ghospell of S. John. For it is not all a like the ghospell, and the writtinge of the ghospell, the first that was written was the ghospell of S. Mathewe, and S. Luke did supplye what was wanting of the same, and S. Iohn in his ghospell didadd in many thinges which was not writen in the other 3. Euangelistes. And soe S. Paule himselfe in his Epistles did expresse many thinges, which were not foe plaine in anye of the

the 4. Euangelistes.

2. Lastlie accordinge to the declaration of all the doctors of the church, especially Ireneus, Tertulian, Cyprian, Hierom, Augustine, and others, many thinges were delivered vnto vs by the tradition of the Apostles, which are not expressie and maninifeftly in the scriptures . And therfore S. Bafil. in Bafil laith: Te paratum reddat traditio, Domi- bel. & nus ita docuit, Apostoli pradicauerunt, patres Arc. custodierunt, confirmauerunt martyres &c. Let tradition please thee, wee are soe raught by our Lord, the Apostles have soe preached vnto vs , the fathers have foe kepte the fame, and the fame was confirmed by the Martyrs. And in another place he further faith . Fidem nos neque ab alus scriptam Bafil. ep. nobis recentiorem suscepimus , neque ipfi men- ad Amionobis recentiorem susceptions, neque igs men-tis nostra germina tradere audeamus, wee Ecclesia. neither receaue a later faith written for vs by others, neither doe wee prefume to deliuer euerie phantasie that ipringes out of our owne braine, least matters of religion should be thoughte to be mens fictions or inventions.

Whether De prohibit the scriptures to be translated into the vulgar tounge.

CHAPTER IV.

I. Rulye the Catholique Church doth nott altogether forbide vulgar translations of holly Scriptures, althoughe shee would not have everie bodie at his pleafure to read the same or to make glosses thereon. The councell of Trentt in the table of prohibited bookes, and 4. rule, permitted the vie of the vulgar translations to them, whome the Bishopp or inquisitor, with the licence of the pastoure, shall thinke to be fuch as will reade them to their edification, and not to their damadge. Malmsburie affirmeth out of S. Bede, that there was fomtimes permitted vulgar translations in Englande. The French alfoe had their French Bibles a long time: and foe the Englishe catholiques by permission from Rome, had the newe testamente in English.

2. After the retourninge of the children of Israell from Babylon, the divine office & the holly scriptures were read vnto the people in the Hebrewe tounge, not withstandinge the Siriac or the Chaldean language was their vulgar tounge, for the Hebrewe was not al that time vulgare, otherwise the people

people should not have had neede, of an interpretor when the lawe was read of Ef-2. Efd s. dras; as also when Moyses, and Iosias did 13. propose the same vnto the people. Againe the Apostles did write their ghospell in noe other languadge but in Hebrewe, Greeke, and Latine; for Peter and Iames did write vnto the Iewes dispersed throughout the whole world in the greeke tounge, as S. Iohn did write vnto the Persians.

3. In Affricke as longe as the Christian Aug. de religion was there, the latine tonge was in doffrina vie as S. Aug. and S. Cyprian doe wittnesse, Christians who also say that the plalmes were sounge in that languadge, and in the Masse . Sursum corda, habemus ad Dominum, gratias agamus Domino Deo nostro &c. That the latine tonge Ifid lib. 2. was vied in Spaine in their churches it is de dininis wittnessed by S. Isidorus aboue 900. yeares officijs a goe, it was also decreed in the councell of conc. Toller that order should be observed in fin- Toll a. ginge the spalmes. In englande aboue, 1000. Bed. lib. 1. yeres the service was in latine as Beda, and bift. fue Thomas Waldens doe wittnesse. In Fraunce gent. also the same tonge was in vie in their 3. de sachurches, as Alcumus de diumis officies, doth cramentawittnesse, and Amaliaricus Treuiresis de officis libus. ecclesiasticis, who faith that in all the weast, Kab 2. de the office of the church was in latine. In sup de di-Germanie the same alto was observed, as winis of Rabanus doth wittnesse and Rupertus.

4. The Apostles as Iustinus Martyr doth

236 Lib. IV. The Theater of Catholick obserue, did celebrate and finge the plalmes to the gentiles contierted to the faith in the greeke tonge, notwitstandinge there were divers tounges, as of the Parthias, Medes, Elamitans and fuch like, neither yet in the vulgar greeke, but in the Atticke which was the more common and more learned, foe that the languadge which the greeke priefts doe vie at Maffe & facrifice, is not the fame, that the vulgar forte did vie. Gregorie the 7. denied the kinge of Bohemia licence to translate the holy Bible into the vulgar tonge, foe denied Innocentius the 3. longe requested therunto by the Bishopp of Mentes, for thele good fathers would not have fuch profound misteries of the scripture, to be in contempte and sublect to the crosse fense of the vulgar sorte, for some simple religious persons readinge the holy scriptures, did read of godes eyes, armes and feete, and fuch like, which indeede ought to be vnderstoode not litteraly, but metaphoricallie, and therupon thought God to be a corpulent bodye or palpable subiecte.

Cassiod. colla 10. c.2.3.4.5.

readinge the scripture alsoe in the hollandish languadge, found that the trewe Church should neuer sayle, and because he found by experience that noe other church continewed soe longe, as the Church of Rome, he denied Christ to be the true Messias: so that beinge subuerted and carried

away

away by the sectaries of these daies, he thought the Church of Rome not to be the true churche, vnto which rather then he would yelde any beleefe, he denied Christ to be God, and soe denied the church of Rome to be true the churche. And a certaine wooman in Englande hauinge heard the 25. Chapter of Ecclefiasticus read by the minister against women, said it was the word Bell. to. I. of the divill, and not the word of God.

1. 2.0.15.

6. Who can give greater evidence of the inconvenience of readinge the scriptures more then the heretiques of this time, every one groundinge their herefies and absurdities vppon scriptures, falslie applied, and ill vnderstoode, wherfore reason it self without other auchoritie, should perswade the church to have the scriptures and her fertice in a certaine languadg, otherwise there could be noe vnitie or communication of churches, for none either learned, or vnlearned should frequent any churches, or heare seruice, but in his owne Countrie, where he should heare his owne vulgare languadge; neither could there be generall councells, for all the fathers that comes thither have not euerie one of them the gifte of tonges, and therfore this is the caute that the Apostles for the moste parte did write all in greeke, for that at that tyme it was the commonest languadge of all, as Cicero faith, Oratione pro Archia poeta, the greeke tounge is read

is read almost amoungest all nations; but the latine, is restayned within her smale bondes and limittes, but when the Romaine Empire beganne to florish, the latine, alsoe florished, especially amoungest the learned, as in Italie, France, Spaine, Affrique and in other nations, and therefore in respect that it is now the commo language, the scriptures and service of the Church

ought to be in the same.

7. If any reason should moue the church to have the icriptures in the vulgar tonges, it is for that the fimple people should vnderstande them, but they cannot vnderstande the plalmes nor the prophetts, nor many other bookes of the scripture, neither by readinge them take much fruite thereby, but rather great harme, for if they should read in the prophett Ofee, Goe and make vnto your selves children of fornications, the adulterie of Dauid, the incest of Thamar, the lies of Indith, and how that Ioseph made his brethren druncke, and how that Sara, Lia, and Rachell gaue their hand-maides as concubines to other men, they would ether despise the Patriarches, or imitate them in those thinges, and when they should see soe many contradictories accordinge to the litterall fense which the rude cannot resolue, they woulde be in a confusion, or bringe the scriptures to manifest contempt.

8. Also in respecte that kingdomes and

nations

nations are subiecte to conquestes, and inuation of strange nations, which alwayes for the most parte bringe with them their languadge, vtterly defacinge the languadge of the country conquered; foe also in these countries, there muste be alterations of traflations of scriptures, which cannot be done without great danger of the corruption thereof, either in respect of the ignorance, or malice of the traffators, especiallie if they be heretiques, which never translated the scriptures trulie being carried away by their paf-Isionat affection of their herefie; And therfore S. Hierom founde great faulte, that the Hier epift. scripture should be soe common and in con- ad Paulitempte, forfaith he talkatiue ould women and doting ould men, the cauelinge Sophiste, all men doe presume to speake of scripture, they rent the scriptures in peeces, they teach it before they learne it. When S.Bafil heard the cheefe cooke of the Emperor, in his presence to speake of scriptures, he reprehended him, sayinge : Tuum est de pulmentis cogitare, non dogmata divina decoquere, it is thy office to thincke vppon thy cooquerie, & not to play the Cooke in diuine misteries. I am sure if these fathers were livinge in this wicked age, to fee the Cobler the Tailor, the Tapster speake and dispute of scriptures, and alsoe to preach in the pulpitt, they would sharplie reprehend them.

240 Lib. IV. The Theater of Catholick

Whether We forbid the ignorance to pray in a languadge Which they understand.

CHAPTER V.

He heretiques obiect vnto vs, the wordes of S. Paul saying, he that speaketh with the tongue let him pray that he may inter-

prete, for if I pray with the tonge, my spirite prayeth but my understandinge is without fruite. I answere that although it be not fruitfull for his vnderstandinge yet it is fruitefull for his deuotion, for here is noe mention made of any other tonges, but of fuch as men did speake in the primitive churche by miracle, as of spirituall collations and exhortations which the christians were wont to make to praise God, and not of those laguadges which were then common to all the world, as Hebrewe, greeke and latine, in which the scriptures both olde and newe were written. For it is a palpable and groffe deteit and cogginge of the heretiques, to fay that the vertue, and efficacie of the Sacramentes and facrifice, oblations, prayers, and religion dependeth vppon the peoples understandinge, hearing or knowledge, the principall operation and force therof, and of the whole mifterie of the Church, confiftinge especially in the verie vertue of the worcke.

worcke, and the publicke office of the prieltes, who are appointed by Christe to diffpole the misteries to our latuation. The mifant, innocente, idiott, and villearned, takinge noe lesse fruite by baptisme, and all
other divine offices then the learnedest
clearcke, yea more, if they be more humble,
charitable, devoute, and obedient, and pelhappes wee see more often the simple to
be more devoute, and the learned more rechles and more colde, for devotion doth
not consiste in the vinderstandinge, voles the

will be well affected, with squire grivel

2. S. Augustine faid of the common people, non intellgends vinaciras, federedendi fimplicitas tutissimum facit. It is not quicknes of understanding, but simplicatie of befeefe that shall saue vs; And in another place he faith. Si propter folos cos Christus mortuus ef qui certa intelligentia poffunt qua ad fidem pertinent discernere, pene frustra in Ecclesta laboramus. If Christe had died onlie for fuch as can understand well the misteries of our faith, in vaine wee should labour ingodes church, for God doth rather relpect your fimple beleefe, then your deepe vnderstandinge, the affection of the will concerning your faith, then the hawtie knowledge of your loftie minde. Charitas edificat, scientia inflat, as the Apostle saith : charitie doth fruictifie to edification, when science serueth for the moste parte to oftentation, soe as our Saviour

Lib. IV. The Theater of Catholick mour did speaks unto the common people in parables, whose simplicitie and godly affection did proffict more therby, then the wordlie wildome and proud knowledge of the arrogant and swellinge Scribes and Pharelies.

3. Doe you thincke that the children of the Hebrewee did vnderstande when they gried in the Temple. Ofanna filio David? Or that our Saujour was displeased therby for that they understoode it not, but the priests and scribes were much confounded therby, laying. Audis quid ift dicunt truly our Saujour was not discontented at the prayles of those littles ones, for then the prophetie was fulfilled, ex ore infantium & lattentium &c. thou makest an instrument of the tender infante and fuckinge bake to magnifie, and praife thy name, to the confusion and overthrowe of thine enemies, feinge the ende of all the scriptures, and ofthe lawe of God and man, and of the science and knowledge thereof, is true and perfecte charitie, inflaminge and inkendlinge our hartes with the fire love, both of God and our neighbors, flowinge and florishing abondantlie with all fruitfull exercifes and worckes of mercie, pietie and religion, as the Apostle faith : plenitudo legis of dilectio: the fulnes of the lawe is charitie.

4. The experience of the catholique flocke in agreeing and submittinge themsel-

ues to the feruice of the church in the vniueriall and common languadge thereof, and of their great increase and charitie, pietie deuotion & religion therby, as their fhining resplendent vertues of their godly converfation and their externall worckes of mercie, may wittnesse and confirme the lame, and the example of the contrarie practife in fewe yeares paste of these new enangelistes or pretended reformers, as in dilagreeing from the common vie and custome of the whole churche and revoltinge from the obedience thereof auoucheth no lette, as also the smale or noe fruite at all that their vulgar and confused translations have brought both vnto themselves and to their miserable and scabbed flocke, which like giddy heades and itchinge braines, were not contented nor fetled therein, but conceaued great loathfomnes thereof, like the children of Ifraell who havinge foe earnestlie fought vnto themselues akinge, yet when he did raigne ouer them, nothinge was more toilfome vnto them; foe as nothinge is more Puritame troublesom vnto your carnal appetites then cares zess any fett prayers or feruice in your vulgar for praytranslations, which the puritantes doe protest to be collected out of the Popes portuis & Masse, and consequentlie verie distastfull vnto them. Admonition parl. pag. 45. and tio parles for this cause by the protestants of en- mensi. glande, are censured as scismatickes. Was

is

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CHEL

244 Lib. IV. The Theater of Catholick euer their ftinge more venemous, or their bookes more exalperatinge or more vehement against the service of the church in the latine tounge, then it is this day against the booke of comon prayer, fet forth in the englishe tonge, and ser service in your owne churches? I have reade the flanderous and bitinge booke of Thomas Cartwrithe oppugninge the same, against doctor Whiteguifte Bishopp of Canterburie for defending it: there you may fee with what inuective stiles, redoublinge withall oprobrious tearmes, they doe entertaine one another, and what a generall revolte wee fee nowe a dayes from this vulgar translation of fett prayers, & order fett downe in that booke, and comaunded to be putt in continuall practife, into Caluinisme and Puritanisme (yea and at last vnto plaine athisme) who will haue noe fet prayers or common feruice at all, fauinge some lasciuious and wanton plalmes of Geneua, rather for fashion fake, or some carnall delight, then for any spirituall denotion. I have seene a pamphlett in printe which was exhibited to the parlament, that it was not lawfull for christians to fay our pater nofter, or the creede, yea not in our vulgar tongue.

8. God doth knowe and wee ought not to be ignorant, that your vulgar and falle translation of scriptures or set prayers, is not for edification, but rather for canillation

though

though you inculcate the fame foe ofte, your felues not restinge therein but slidinge from it againe. In the kingdome of Ireland you comaund the englishe Bible, and the english common prayer booke, to be observed in all the churches of that poore kingdome copellinge the priloners to buy those bookes which themselves coulde not vnderstande, yea not one person amoungest 40. when that comand was given forthe, could speake or vaderstande the english tonge. And now in the kinges raigne you cause those bookes to be fer forth in the Irishe tonge, compellinge euerie parish church to pay 10. shil for an Irishe Bible, when one amoungest a 100. cannott read them, or vnderstand them, and therfore an Irish prorestant Bishopp, did laugh at this strange kinde of alteration, and faid to some of his frindes:in Queene Elizabeth her time wee had englishe Bibles and Irish ministers, but nowe said he, wee haue ministers come out of england vnto vs, and Irish Bibles with them.

6. Are not for the most parte all the benefices and church livinges of that kingdome bestowed vpo English & Scotish ministers, not one of them havinge three wordes of the Irish tonge, and although in the English pale, and in porte townes, the inhabitants, especially the best sorte, ca speake Englishe, yet sewe of the common sorte, except it be betwirt Dublin and Drodach

Lib. IV. The Theater of Catholick and in 3. barronies in the country of Wexforde can speake any worde of Englishe, and truly I thinke that the Irish Bibles have as many faultes & errors in the, as the translation Martine Luther made of the Bible. in which Hieronimus Enfer found more then 1000. errors, which he fer downe in the translation that he made 1522. And not only catholiques have charged him with tholeerrors, but also Zuinglius who made another kind of translation disagreeing from that of Luther. The same is also witnessed by your variable traffations of your English Bible, the first not agreeing with the last, nor with the seconde. In the conference had at Hampton courte, the English Bible was cenfured to be ill translated, and containing very partiall, vittrue, and feditious notes, and too much fauoringe of dangerous and traiterous conceites, and foe order was taken to make a newe translation. How can the true lense and meaninge of the oracles of God be imbraced, if they be toffed and corrupted with euerie vulgar tongue, which oughte to be a sufficient cause that it should be preferued, in those languadges in which it was first fet forth by the Aposties and fathers of the primitive church.

7. S. Paule did forbid a woma to speake in the church: but nowe euerie woman amourgest the protestants, is a mistris of scripture, are all men Apostles, all Euange-

Cor. 14.

lifts

lifts, all doctors faith the Apostle but nowe? this vulgar translation, or rather corruption or prophanation, all Shoomakers, Coblers, Tailors, Tauernors, yea and lasciuious wanton women, yea the most ignorant of all are Apostles, propherts, enangelists and doctors, foas they take away all order and forme of discipline from godes church, and in the place of Hierufalem which ought to be a cittie well ordered withall vnformitie both of doctrine and discipline, there is a Babilon builded, where there is nothinge but a fauadge and barbarous confusion. Soe as wee may perceaue, that this inordinate defire of knowinge the hidden and fecrett misteries of God, which he woulde not haue to be abused, by these contemptuous spirittes, brought such fruite vnto the worlde, as that disordered greedines of our first parentes touching the knowledge of good, and euill, therfore wee are warned not to knowe to much but rather to feare, least wee should abuse our knowledg, and therfore the holly ghoaft dorh aduite vs, Eccle c. 3. not to be curious in fearthing things about our capacitie, and beyond our reache.

8. The beginninge and end of Ezechiel Hier. in as S. Hierom wittneffeth, was read by noe Ezech. man before he was 30. yeares of age, Baptilme was vealed in the read fea, the Euchariftin the paschall lambe, in manna, and inMelchisedeks, bread and wine, the trinitie

Dion lib
Eccles.
Hier. c. t.
Orig bom.
5. in cant.
Hier. ep.
81. ad Pa
machum.

248 Lib. IN The Threate of Catholick was not knowed to any, but to the prophetts and the highe prieftes. S. Paule calleth the incarnation, misterium abscondirum à faculis. A milkerie hidden from ages, for the word m flerings is not to be made knowen or divulged to euerie one, as Dyonifius and Origenes doe counsel. Did not the Apostles forbide to write the creede, that noe man might learne it but by word of mouth of the Christians? S. Ambrose alsoe faith 1.b.de is qui initiantur cap.g.lib.b.de Sacra. c. 4. that ineffable misteries must be kept silent. And therfore in the latine translation of the scripture, weeretaine many Hebrew wordes, and not without great cause are they referred in the very hebrew it felfe, which cannot be foe well translated into the latine, much leffe to any other languadge as, Alleluia, Ofanna, Amen, Emanuell, Rabbi, Abba, as also greeke wordes, Kyrie eleison, Pfalmum, Christum, Baptifinum, Epifcopum, Diaconum, Eucharistiam, Euangelium, which are greeke voyces, and when the Pope doth celebrate the Ghospell and the Epiftle are read in greeke before the latine in the churche of Constantinople those were read first by the grecians in latine and afterwardes in greeke, and soe the latine was interpreted, by the greeke, and this as Remigius declareth, was done to shew the vnitie of faith in those two churches, and that greeke in which the priests in Grecia doe celebrate

Solod and Protestant religion. 1 246 or fay Maffe, is not the fame which the vulgare people doe vie, but farr different from it which only the learned force of people doe understande:euen as the latine tonge is not the vulgare tonge of the latines, but the Italian tonge, for the latine is only knowe Bafil. lib. to the learned. For as S. Bafil faith, it is not a de Spirite misterie if it be commo to the vulgar lorte, fancio. for in the olde lawe all the vessells of the Num. s. tabernacle were couered least they should be fubiect to the viewe of the people: by which Origines did fignifie, that the mifterie of the facrifice, ought to be hidden from the common people and vnworthie perfons: and foe Dionyl. faith when our holly Lib Esprinces did inflitute publiquely the holly clefte His facrifice, they have neuentheleffe delivered rarch.

9. Were not the Bethfamites punished for beholding the Arcke curiouflie? was not Oza alfoe punished by death for touching it? Was not Balthazer plaged for prophaninge the holly vessels, and for drinckinge out of them? were not the sheapeeds cast downe with a thonder bolte in the fields for finging the holly wordes of confecration, as Innocentius the 3. doth reporte & therfore he comaunded that those wordes should be very secretly vsed in the church? Therfore S. Bafill faith, that many thinges Baf ibid! are delivered vnto the churche, which are not writte, least the custome of such thinges thould.

the lame in lecret manner.

250 Lib. IV. The Theater of Catholick should breede contempte, and soe speaking of Moyles he faid, that he would not suffer euerie thinge that was facred to be common to all, for he knewe accordinge to his wifdome, that the thinges common to euerie bodie, are not in that request as thinges that are secrette, therfore of these misticall things the Apostle S. Paule comaunded Timothy, that he should comend the to men of faith and fanctity, which are fire for the same. Soe Tertulian faith, non nimium eft de Deo loqui neque omnibus, neque omnia funt propalanda, it becomes not all men to difpute or reason of God, and divine thinges, for all thinges are not to be made publicke to all men, neither in all places. Ignorare pleraque inquit ille nequum quod non debeas, noris quia quod deberis nosti: for it better faith he to be ignorante in those thinges which you ought not to knowe, because it is sufficient to knowe what you are bound to knowe. Soe Hilarius sayes. Habet non tam veniam qua pramium ignorare quod credas, quia maximum fidei Stipendium eft fperare qua nescias, you shall not onlie haue pardon, but a reward to be ignorant of that you beleue, for it is a greate meritt of faith, to hope that which you knowe not. Soe Clemens Alexandrinus faith: not fuch as are wife accordinge to the word, but fuch as are wife before God have the possession of their faith, which is learned without learninge, the written booke

3. Timot.

Ters. lib 1

Theolo-

gia.

of it is true charitie, which is the divine decree pertaininge to the simple and humble of harte. Yea, seventy the two interpreters which were chosen of the best that could be found, as well for their learning and vertue, as also for knowledge in the scripture, chosen by Eleazer the high priest, at the request of Ptolomeus Philadelfus king of Ægipt, & inspired by the holy ghoast to translate the scriptures, yet in the misterie of the blesses for that they were misteries most profound, they placed but a little marke without any other exposition, for that they

Whether a man ought not to praie, either by himselfe, or by another, but in a languadge he vnderstandeth.

durst not interprett them.

CHAPTER VI.

Rigines doth aunswere to this point, saying. Non parum ex because info violitatis anima conferri &c. he teacheth although the woordes of the scriptures be obscure which wee heare, yet they penetrating and pearcing our hartes and mindes, doe recease great consolation therby: if wee may believe that amoungest the gentiles some verses which they pronounce at their charmings and inchauntings, be of

252 Lib. IV. The Theater of Catholick be of that force and efficacie when they be whispered into mens eares, which those people themselves that doe repeate or faie them, are ignorant of them, and at the only voice or founde of them, the ferpentes are either lulled a fleepe, or driven out of their hoales and caues; how much more ought wee to beleue that the words of the holie scriptures, and the prayers of the catholique church should be of greater force and vertue, though they be pronounced in any languadge, then any charminge whatfoeuer? And as our Saujour faith of the children of the church, that their Angells doe assift the before godes throne, they doe offer our prayers, and whatloeuer appellation or innocation wee make, they exibitte and prefer it before his divine maiestie. And althoughe wee doe not vinderstand Kyrie eleifon &c: yet the Angells understand it, and not onlie manie vertues are aboute vs, but they alsoe doe lodge, and dwell in vs, as the prophett faid , Benedic anima mea Dominum &c. Let my soule prayse God, and alsoe all my interior partes praise him, vid. all that is within me, which are the angelicall vertues vnto whome the care of our loules and bodies are committed: whoe are the more delighted, if wee pray or veter any verse of the scriptures, if wee speake with our tounge though the sense be without fruicte, yet the spiritt doth pray, and soe S. Paule faith it to

it to be a kind of misterie, that somtymes. the spiritt which is within vs doth praye, & vet the fense hath noe fruicte, and foe he faid that the spirits doth praye, which are the bleffed Angells refident in vs; and are made ioyfull and refreshed by our prayers, though wee doe not ourselves vnderstand them:and not onlie the Angells, but God the Father, God the some, and God the holy ghoaft, accordinge to S. John, ad eum veniemus & apud eum mansionem faciemus: wee will come vnto him, and dwell with him: thus farre Origines, and much more touchinge this fubiect which were to longe to repeate. und

2. Yf a man ought not to pray or not to heare any thinge in the Church which he doth not vnderstand, you will take awaye from her the vie of the plaimes, which none though neuer foe learned can attaine to the full vnderstandinge of them in any knowen tounge whatfoeuer, yea our Lords prayer which wee call the Pater noster, though it be translated in to euerie language, how many shall you finde that cannot understand the same? For amoungest the common forte, one of an hundred cannot comprehende the litterall meaninge of it, much leffe the true fense of these wordes; Giue vs this day our daylie bread &c. which few amoungest your cheyfest ministers, can expound; as also these other wordes. Et ne inducas in tentationem, and leade vs not into

Lib. IV. The Theater of Catholick tentation. Wherein not three amoungest you all, will agree in one and the selfe same exposition. Soe as if you will neuer have any prayers in the Church, but what you understand, you shall have but sewe or none at all.

2. Our denotion therfore doth not confift in the understading, but in the will, if the wil be furnished with charitie, it skilleth not whether the vndestandinge be replenished with great science, or much knowledge. It is charitie, faich S. Paule that doth'edifie; but an heretigne can neuer edifie though he have never fee much knowledge, being the author of separation, denision and schisme. firh there is noe greater token of charitie, then vnanimicie. Quia multitudo (g.c. Becaufe the multisude of fuch as beleeve, ought to be one harte and one foule, and foe one languadge comon to them all, especiallie in the service of the church and administration of the facraments: for confusion of tounges, have hindred the worke of the Tower of Babilon, and before that confusion, shere was but one languadge, and foe before your herefie and diverficie of religion, the church of God was, terra vnius laby fermonem corundem: of one lip, of one speech: and as there was but one God adored of all, for there was but one faith embraced and professed by all, one administration of the facraments, and one order of ceremonies amounamoungest all There was vnitie of beleete, without devilion of letts; fimplicitie, without duplicitie; pietie of religion, without impietie of herefie; one paftor, and one flock the execrable and dreadfull blasphemies and herefies of this wicked age were not heard of, all were called christians, and not Euangeliftes, nor Apostles, nor Lutherans, nor Caluinifies, nor Hugonotts, nor Geues, nor Adamitts , nor Anabaptistes , nor Papistes: children were obedient to their Parents, the sheepe did acknowledge their Pastors; thelasciuious and pratlinge woman, was not a Miltres of the scriptures; the pope was not called anrechrifte : his authoritie was not called in question; The church was feared and obeied of her fubiects, against which there was noe rebellion, or infurrection of carnall, filthie, incestuous and abhominable Apostates ; men were of honest & simple disposition, without contention of debate, touchinge their religion, euerie one referringe himselfe to the catholiek church, whole faith and meritts was communicated and diffused to al her blessed members. They had noe newe ghospell, but that which was dictated by the holie ghoafte, and delivered by the Apostles to the Church, and which the Churche proposed to the faithfull ro beleeue. And now fince they had diverfitie of tounges, they have also had divertitie of faith, and diverfitie of herefies.

256 Lib. IV. The Theaten of Outholick

4. But to aunivere more fullie this obiection, the catholique churche doch not forbid any one to praye in any rounge he thinkes good privately to himfelf although in the publique and comon feruice thereof, thee would have the comon language to be practifed & observed, to prevent donfufion of tounges, and corruption both of wordes and lenfe . And as in the Church of God there is one facrifice, one order of ceremonies and administration of the facraments, for wee have but one languadge comon to all church men. For if you goe to Spaine or America or to any other cotty, you shall have the common languadge by which you may ynderstand them, and they you. Otherwiseif in one church there were fortie different languadges, you must have fortie portules and fortie Malle-bookes, and foe in the like case wee must have infinitt bookes and portules and infinite Maffebookes which cannot be without great inconvenience, and I pray you which way can an Irish man saie Masse or mattens, who hath no printe in his Countrie to printe those bookes in Irishe? I am sure the protestant printer at Dublin would not printe Maffe-bookes in the Irish tounge, or if the Irishe or English had gon to Spaine or other Countries, he could never faye or heare Masse and exercise the rices of his religion, if it could not be don but in his owne languadge

guadge. Therfore bleffed is that order that taketh awaie this disordered confusion and inconvenience of these fond heretiques.

5. As for private prayers, you should not charge her, for her bleffed doctors in all ages have replenished the world with infinite books of prayers, of deuotion and pietie in all languadges, which have wrought fuch maruelous effects and strange conversions of notorious finners, fuch contempt of wordlie honor, fuch despisinge of all wordlie vanitie, fuch heroicall retolutions in mens hartes, fuch collections for releevinge the poore and the diffressed, and such an ardent loue to our Saviour, Creator, and Redeemer, as the like was neuer brought to paffe, nor neuer shalbe by any of Luther or Caluines followers. Who can be ignorant of the most godlie prayers of S. Augustine and all the fathers of the churche? S. Gregorie, S. Bernard, S. Fulgentius, S. Thomas S. Bonauenture S. Anselme, and in our owne age those of Dionis. Carthusianus, Laurentius, Surius, Stella and Loartes, translated into all vulgar tounges, with infinite others which were to longe to rehearle? But I cannot passe with silence that most famous, renowmed, reuerend and religious father Lewis de Granada, whose godlie works of denotion and prayers, are translated into feuerall tounges. I neuer hearde of anie booke of deuotion or religion, lett forth

Lib. IV. The Theater of Catholick by any of these sectaries, any way comparable vnto his, whose workes and bookes ferue only to ouerthrowe deuotion, pietie, prayer, and religion, I have feene many godly bookes violated and defiled by them: It is strange then that you will picke out a certaine languadge for prayers and yet banishe awaie all kinde of prayers, fauinge the wanton Plalmes of Geneua, corrupted by your false translatio, wherein you praie to keepe vs from Pope, Turcke, and Papistrie, yea I my selfe haue seene a supplication exhibited to the last Queene, and to the parleament house wherein it was auerred, that it was not lawfull for christians to faie our Lordes prayer. To conclude therfore, deuout prayers doe proceede from the ardentloue of God, which is diffused into our soules by the holy ghoafte which is given vnto vs, and inwardlie doth dwell and lodge in vs, by which wee faie and crie out Abba pater: our father, and by which wee proftrate our felues with our fighinge hartes and dolefull groanes before the throne of the almightie God, and by which wee enjoye his familiar and bleffed prefence.

Rom. 8.

Whether the Church vniuerfall can be charged with errors, contrarie to the first institution of the bleffed Sacrament of the Eucharist.

CHAPTER I.

He church of Christ did neuer alter the matter and forme of Gany of her facraments, much leffe of this, beinge the greatest

of the reft, in which Christ hath shewed his wonderfull great loue vnto the church his only spouse, in feedinge and fanctifinge the foules of her children with his owne pretious bodie and blood, that beinge fedd by Christe, shee may be purified and clensed by him in that fearfull and dreadful Hoaft, which doth exceede the capacitie of any earthlie vnderstandinge . Of this wonderfull love of Christe it was said by Isaias, Quid eft &. what is it that I ought to doe ynto my vineard, and have not donit? meaninge therby, that in this Sacrament he manifested the bowells of his charitie, and lone towardes his churche, which loue is Ifa 5. magnified by S. Iohn Chrisoftome, layinge. Chryf bo-Nam parentes, quidem alijs sape fil os tradent a- ad populendos &c. For parents doe often deliuer lum Antheir children to others to be nourished, but siochenie.

260 Lib. V. The Theater of Catholick I doe not foe, for I nourishe you with the fleshe of my owne bodie, and I putt my felfe before yow, giuinge yow the fame flesh and bloode by which I was made your brother. And as you take away Christ altogether from the facrament, denyinge it contrarie to Christs plaine, certaine and manifest trueth to be his bodie and blood, so you diminishe and extenuate godes loue towardes vs, and our affection, loue, reuerence, and denotion towardes him, and take awaye both the substance, matter, forme, order, ceremonies, valour, estimation, respect and reverence from so great, so dreadfull, and so incomprehensible a Sacrament.

2. But the church of Christe doth not take away any valour, or forme from this Sacrament, and shee beinge instructed by the wildome of godes spirite, and by the instruction of Christ and his Apostles, accordinge to tyme and place, for godes iuft honour and greater reuerence of the Sacrament, and the christians most profitt and fruicte, therby disposeth not of the forme or Substace of the order and observatio in receauinge the same which himselfe (faid S. Augustine)did not comaund, that he might comitte that to the Apostles, by whome he was to dispose the affaires of his church, though both he and the Apostles at Emaus, and the fathers in the primative church receined

Epist. 118. ad lanua rium, and Protestant religion.

ceiued vnder one kinde, in giuinge the blood onlie to litle children, and in refer- Luc. 24. uinge most commonlie the bodie onelie, as 25. Tertulian doth reporte, in houselinge the As. 2. sicke therewith as Eusebius doth affirme, Lib. de This is knowen by the holie Ermittes that lap n. 10. receaued and referued the bodie, and not Terrul li. the blood in the wildernes, as S. Basil doth ad vxo. wittnesse. You ought therfore to consider, nu 4. that there is noe livinge fleshe without the eccles sib. blood, and who soeuer receaueth the bodie, 6 cap 36. receaues the blood alfoe. Yea Luther him- Basi ep. selfe was of this faith, after his revolte from ad cass. the Churche; and for that the Christian people be nowe increased, and manie receaues often, and at once, foe much wine cannot be confecrated without eminent danger of sheddinge: as also when in manie countries vnder the North pole they have not wine at all, it cannot be without great charges to give euerie man wine, almuch as should serue for consecration: and besides it would be offenfiue to the poore, if they themselves should be excluded from the chalice more then the rich. And therfore the Church in regard of Christian charitie, to. take away all murmure and occasion of offence, hath ordained that all should abstaine

from the challice, when aswell Christe is

receaued under one kinde, as under both kindes, neither in the meane time is Christs

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institution violated; The priests therfore

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to whom it was commaunded to doe that which Christ hath done in his last supper, they doe both confecrate and offer, receaue and take, noe otherwise then Christ himselte hath done, who did confecrate and offer, receaue and take, and hath given vnto them also to be taken under both kindes, and this when the priest saith Masse, & noe otherwise, because he must expressie, represent the passion of Christe, and the separation of his blood from his bodie in the same, and soe unto the priestes is said, doe this in remembrance of me.

And although he faid . Bibite ex hoe omnes. Drinke you all of this, yet it is manifest that in the house of Simon the Leaper, there were many others where he contecrated this bleffed hoafte, & yet onlie the twelue Ap stles satte downe, whome he instituted newe priestes, for to consecrate this newe Sacrament. And although the Sacrament of Christ pertaynes to all, yet vnto the priestes onlie pertaines the chalice. But the laye people and the Clergie alfo, when they doe not execute their function or lay Masse themselves, are to receave vnder one kind, beinge therby noe leffe partakers of Christ his whole person and grace, then if they receased vnder bothe. For our Saujour receased and confecrated two diftincte matters of this facrament, vid. bread and wine, and hath viod two distincte formes

formes therein, therfore euerie one of those kindes having a distincte matter, & a distinct forme, is a distincte Sacramté, especially they being colecrated in two distincte tymes, vid. at supper and after supper, the fore the confecration of the bodie and distributio which for some tyme went before the Chalice was aperfect worke of God, for the worckes of Godare perfecte and not defectuous : for after the confecration and distribution of each of these kindas, he said . Doe this in remembrance of me. In which he declared an eeuident distinction of both these divine actions, for these wordes were not vttered after both the kindes, but a parte after eche of them, therfore thele two actes area part and separated when ech of them have their proper determination. For as the Civill Lawyers faie. In cunctis actibus & dispositionibus, eos articulos, quorum quilibet habet suam propriam determinationem & clausulam concludentem, pro separatis effe habendos. In all actes of pleadinges, of which enery article hath a distincte & proper limitation by distincte clauses, wee must consider of them, not in generall, but a parte by themselues.

4. For Christ would by his distinct inftitution and distribution, give power to his churche to dispense or give, either the one kind, or the other, accordinge to her Bern fer. wisdome and discretion: wherevpon. S. Ber- in cana nard faith when our Saujour arose from the Domini.

264 Lib. V. The Threate of Catholick table, he washed all the disciples feete, afterwardes returning to the table, he ordained the facrifice of his bodie and blood, the breade a parte, and afterwardes delineringethe blood a parte. The same is also proued by Pope Iulius the first, whose wordes were afterwardes related in the councell of Brach: with fundrie other proofes which I could produce vnto this 1. Cor. 10. purpole.

Iul. epift. ad Epifc. Ægipt. con, Brac. 4. 3.

> 5. But you will vrge against the church, the institution of Christ who did institute this Sacrament under both kindes . I aun-Swere that Christs example doth not binde vs, but in those thinges wherein he intended to bind vs, for in many thinges which he did in that facrament, he did not binde vs, as it is manifest, otherwise wee should alwaies celebrate in the toppe of a house as he did, and after supper, and vpon thursdaie, and amoungest noe more nor lesse the twelue, and they twelue Apostles, and also a ludas amoungest them, and noe wooman should communicate, for noe wooman was there, wee ought alfoe to take the body, before the bread by benediction should be consecrated, as our Sauiour did at that supper, vnto which the churche is not bounde. And as in these thinges we are not bound to imitate Christ, soe that the laitie should receaue under both kindes, they are not bound to followe the example of Christ, for as the lawyers

lawyers saie, wee must not judge by examples but by lawes; As for the priestes representing the person of Christe, vnto whome the precepte is given, Doe this &c. they receave Christ vnder both kindes, and yet the greekes doe not vie the Chalice in lent, and the latines vpon good fridaye doe receave Christ vnder one kinde.

6. I aunswere further that many thinges are instituted by Christ, which doe not bind vs to accomplishe them, as matrimonie, holie orders, vowes and votaries, to fay maffe, virginitie, and euangelicall councells are instituted by Christe, and yet wee are not obliged therunto, for it is in euerie ? mans owne election to marrie, to receaue holie orders, to vowe, to be a virgin: it was also instituted of God that wyne should be vsed for drinke, and yet wee are not comaunded to drinke it: it was also appointed by God, that the first fruictes of wyne should be offred vnto the priests for their drinke, yet they were not comaunded to drinke it. Trulie you should followe Christ and imitate him, had yow bene obedient to his church accordinge to the example of himfelfe, who did submitt himselfe to his mother, the Sinagoge, and her preceptes. For wee must vnderstand, that such thinges as our Lord hath ordained by himselfe, cannot be altered in his Church, nor be dilpenfed withall, as the morall preceptes; and

the articles of our faith, which are immutable, and such as pertaine to the substance of the sacraments: but such as are positive precepts, as the rites of the sacraments not essentiable pertainings to the same which Christe himselfe hath not instituted, by occasion of time and place and other circumstancies, the churche beinge directed by the spiritt of God, may alter them, because herselfe hath instituted them: as this observation of communicatings either violer one or both kindes, and therfore it may be changed by the churche.

Salmeron tractain 34.

The holy doctors have divided the church into three states of times, as Nicolaus de Lussa Cardinall, related by Alfonso Salmeron hath oblerued. The first state of the church was feruent : for the Christians in that golden world, were inflamed with an ardent love and feruent charitie to shedd their blood for Christ, and in this state, Christe was deliuered vnto those faithfull christians under both kindes, that drincking the blood of our Lorde, they should most cheerfully shedd their blood for him, as S. Cyprian teacheth in his Epiffle to Cornelius, and his Epistle to the Thybaritans, Neither did he altogether wish it should be given to everie one of the layrie, but in time of perfecution to shedd their blood for Christ. In the second state, the church was zealous, though not foe feruente, and foe Chrift

S. Copri. epist. ad Cornel.

haue

Christ was given vnto the christians vnder one kinde, that is to say of bread, which was dipped in blood as may be gathered out of manny fathers and councells. In the third state the church was colde and luke warme, and so was Christ given vnto the laytie vnder one kinde without dipping it into the blood. This the church hath done for good cause, beinge taught herein by the holly ghoaste, which ever followeth the churche, whose authoritie is of the same force nowe as it was then.

8. You vrge the wordes of Christ saying. Matt. 26.27. Bibiteex hoc omnes, drinke yee all of this . I aunswere that these words were spoken and directed to the disciples that were prefent, and vnto the priestes their luccessors when they shoulde celebrate; vnto whome also was said, doe this in remembrance of me; and therfore that glorious Martyrfaid; quotiescunque & c. wheloeuer yee shall drinke Roffenfis. thereof &c. because that the precepte of drinckinge is not foe absolute as the precepte of eatinge his bodie, vnto which noe condition is added, therfore it is a precepte deliuered vnto them with condition as, when they will drinke of the Chalice, they shoulde doeit and offer it in remembrance of him: for the wordes of the imparative moode doe not alwayes include in them an intente of bindinge as vnder paine of finne, for by them wee pray: Miserere mei Deus,

268 Lib. V. The Theater of Catholick haue mercy on vs. Patientiam habe in me, haue patience with me; Sell all that thow hafte and give it to the poore, yett wee are not bounde to perfourme this precepte; Euen foe in these wordes : Drincke yee all of this &c. wee are not bounde to perfourme it, but such as are priestes when they colecrate, and therfore the three Euangelists doe declare, that our Lord did fit with the twelve Apostles, and not with other disciples, and therfore none excepte the Apostles, and such as lawfullie doe succeede them; haue power to bleffe or to confecrate the Eucharifte, as Clemens, Chryfostome, Ambrose, & S. Bernarde, doe affirme.

9. Likewise, when he gaue power to remitte finne Iohn 20. only the Apostles were affembled: for as it is not the charge of enerie one to preach, to baptife, or to feede, fo. it is not the office of euerie one to forgine finnes, or to consecrate the Euchariste, which only belonges to lawful priefts, vnto whom by those wordes he gaue power to consecrate, offer & dispense the Eucharist; For the laytie by those wordes; doe this in remembrance of me, have no other authoritie, then that from the priests they shoulde receaue godlie and deuoutlie the Euchariste, after whatfoeuer former it should please the churche to give them, eyther vnder one kinde, or two kindes. Doe this whenfoeuer yow shall drincke in my remembrance, by which

which words, it is not absolutly commaunded to drinke, but when soeuer yow drinke, that it should be done in his remembrance, as it was done in times paste. In eatinge of the lambe, it was simplie commaunded that euerie one should eate thereof, but to drincke wine, euerie one was not bounde in the supper of the lambe. Otherwise the abstainer which did abstaine altogether fro wine should grieuouslie sinne, and should not be so highlie commended of God for abstaininge from wine . And in like manner the Nazarits, should alsoe offend for abstaininge from wine as they did . For although man can live without wine, yet he cannot line without bread, even foe without the chalice a man may live spiritually, but without the bleffed bread he cannot liue spiri- Hier. 35. tually, and foe wee fay alwayes in the Pater nofter, panem noftrum quotidianum, giue vs this daye our daylie bread.

10. Adrianus the 4. did dispense with those of Norwaye to consecrate vnder one kinde, by reason of the scarcitie of wyne in that countrie, for soe they should performe the obligation of receauing this bleffed Sacramente. This is also confirmed vnto vs by the three famous and generall councells and affemblies of the flower of all the best and learnedst men in the worlde, videlicet the fest. 13. councell of Constance, Basill, and Trente Basil si. 30 with in the harte of Germanie, where this Trid ff. 21

article

Lib. V. The Theater of Catholick article of receauinge vnder one kinde of the laitie was defined and decreede, and the fentence of Anathema was pronounced against all those, that should hould the contrarie. And wholoeuer will not obey these generall councells affembled together by the vertue of the holie ghoaft, whole afiftance was promifed vnto the church in fuch occasions, doth injurie not onlie to the church but also vnto that holy ipirite: of these kind of people is said, vos dur a ceruicis spiritui fancto refistitis, you stiffnecked people, yow refist the holy ghoafte. Therfore the Emperor Marcianus after the definition and ordinaunces of the councell of Chalcedon, faid he is a wicked and facrilegious person that would oppose his owne private opinion against the authoritie of the whole churche in such a generall affemblie, and this is the cause that S. Aug. defended S. Cyprian from heresie, for that it was not decreede by any generall councell, that fuch as were baptized by heretiques, should be rebaptized againe as the faid S. Cyprian helde, and becaule the Donatistes did persiste in this doctrine, after the definition of the generall councell, they were condemned of the churche for heretiques, as S. Aug. doth testifie; and therfore those dogmatistes of our time, because they defende not onlie this doctrine, but also many other peruerse and damnable opinions not onlie against the defini-

None
ough: to
prefer his
privat opinion before the
generall
definition
of a genevall councell.

and Protestant religion.

finition of these generall councells, but also against godes ordinances, ought to be repu-

ted for hereriques.

11. S. Thomas doth faie, that it was D. Thom. the custome of the churche, for danger of in 6. Iobn. sheddinge that the priest at the alter should led. 7. receaue vnder both kindes, the laytie vnder one kinde, for this faid he is not against Christs institution, for whosoeuer receaues the bodie, receaues the blood alfoe, because that Christe is under both kindes, aswell in respecte of his bodie, as his bloode. For all Exed. 16. sacrifices did appertaine vnto the priestes, Genes. 14. the Manna, the paschall lambe was eaten of the people which were figures of this Sacramente, and they were not comaunded to drincke after it. And although you vrge that Melchisedec did offer bread and wyne in token of this Sacrament, I aunswere that he was a prieste, for so the scripture faith. Erat enim sacerdos Dei altissimi, for he was a priest of the highe God. In our Lordes prayer wee aske our dailie bread without wyne, oras. Dom. which petition many holy doctors doe in- copp. in terprete to be mente of the Eucharift, and orat. Dom. when our Lord had fedd foe many thow- Ambr. 1.5 lands, there is noe mention made, either of de facra water or of wine, that feedinge beinge a fi- Hier.c. 6. gure or token of the holy bread of the alter, mil 9. by which the faithfull Christians are relee- Aug.l. sol ued. For our Lord makes mention of the Chalice but thrice, of the eatinge of the

bread

bread he makes mention fifteene tymes, foe as wee may perceaue that the churche may vie both the kindes seuerallie. Qui manducat bunc panem viuet in aternum.

Theophll. in eadem verba. Aug.li, de confenfis Euangeli 625.00 fer in feria 2. illius diei. Beda lib Comment In Lucam. Petr. Damianus Card. lib. de dininis officis.

12. Christ also goinge to Emaus, sittinge at the table, did feede only the twoe disciples with breade alone, and being perceaued in the breakinge of the bread, did vanish awaye, by which fraction or breakinge, many holy fathers did vnderstande the Eucharifte: wherby wee may gather, that the Euchariste, was giuen vnto the laytie vnder one kinde vppon easter daye, that is to say to Cleophas and to Lucke, as many faie. And although they were the disciples of Christe, yet they were not priestes . For at his last supper he did not saie to others then to the twelue Apostles these wordes; Doe this in remembrance of me, and vnto those disciples that went to Emaus, he gaue onlie the bread without wine, & so vanished awaye.

Epistola Epbesios. 13. S. Ignatius made mention but of one kinde to be given to the laytie. Eruditi à paracleto &c. Yow beinge instructed of the holly ghoast, remaininge in true obedience to the Bishops & priests which breake the bread vnto yow with due respecte and perfect deuotio, which is the medicine of mortalitie, the onelie preservative of life against death by Iesus Christ; The blessed Sainte did not speake any thinge of the Chalice, when

and Protestant religion.

when the Pope goeth in any pilgrimadge or iourney, he carries with him the bleffed Sacramente but vnder one kinde. S. Hierom Hier. in doth reporte, that it was the custome of the Apolog. faithfull at Rome, to haue our Lordes body pro libris at home in their houses, because they did louinianie not prefume to goe to the church beinge letted by conjugall focietie, which faith he, I doe not commend or discommend. S. Ambrose also doth reporte, that his bro-orat funether carried with him this dreadfull hoafte brit de to fea, and having fuffred shipwreacke, did obiin fraby vertue of this bleffed Sacrament escape iris sui drowninge, the blood he did not carry, sayr. beinge not soe conveniente for carriadge. The Christians did in tyme past vse to carrie with them the Sacrament vnder one kinde, least in their greatest danger of death, they should not be releved of their greatest lively hoode. S. Ambrose in the houre of his death, did receaue the bleffed Sacramente of the Bishopp of Vercell vnder one kinde, as Pau- Paulinus linus doth reporte. The like is also reported in vita of S. Patronilla, S. Hierome, S. Martyn, S. Benedict, S. Lucia, & S. Francis of whome the histories make mention, that in the time of their death they did communicate vnder one kinde. Amphilogius wrote, that when S. Bafill did celebrate in the church, a lewe went to gaze and to behoulde the In vita S. christians as they receased the blessed hoast, Basil. he ioyning himselfe with them, sawe an infante

Lib. V. The Theater of Catholick infante dividinge the hoaft in the handes of S. Basil, and soe came to all the communicantes, as also to the said Iewe, which whe he receaued, the bleffed bread was forthwith tourned into fleash, and beinge astonished at this miracle, he himfelfe with his wife and

children, were made Christians.

14. Euagrius a greeke historiographer, and Nichephorus doe deliuer vnto vs, that it was the aunciente custome in the church of Constantinople, to give vnto children fuch as went to schoole, the relickes and fragments of the bleffed hoafte, if any were left after the comunicantes, but it were great absurditie to give the relickes of the chalice vnto them, their tender age and weake difposition being not capable thereof: soe it should be a great indecencie to keepe the fame, being in a short time subject to corruption. With these children vpo a certaine daie, went aboy the sonne of a glaff-maker, who beinge asked of his father, what he did with the children of the christians, he toulde him that he receaued the christian toode, his father being enraged and enflamed with extreame furie, cast the childe into a burninge furnace, where he was accustomed to make his glasses, wherein he continued 3. daies, his mother fearthinge him in all places, and at lenght shee cominge towardes the fornace, and callinge the childe aloud by his name, the childe auniwered, and openinge the

and Protestant religion.

the mouthe of the ouen, founde him in the middeft of the fire, havinge receased noe harme from the flame therof: and askinge the childe how he was preserved harmlesse, he answered that a woman cloathed with purple, came often to him, and did often powre water vppon him, and did extinguish the coales, and gave vnto him meate, which beinge tould vnto Iustinian the Em. peror, he put the Father of the childe to death, as beinge convinced of the murther of the childe: this historie is related amoungest the latynes by Gregorie Turonensis.

15. Gulielmus Abbas doth relate, that a certaine stubborne, and disobedient mars edite Moncke once receauing the bleffed hoafte de miracuat the handes of S. Bernard, could neuer his beare lett it downe, and confideringe with him felfe that he was wilfull and not obedient to S. Bernarde, he went vnto him, and tould Bernardi. him what had happened, and beinge abfolued and penitente of his contimacie, prefentlie he swallowed the bleffed hoafte. Ale- Hallenf.in xander Hallenfis did obserue how certaine 4. pars, religious pesones demaundinge that both summe, kindes should be given vnto them, the priest fayinge Maffe at the breakinge of the hoafte, he fawe the patene all ébrewed with blood. None that is acquainted with the lives and monumentes of Sainctes can be ignorante, but that oftentimes this mysticall Sacramet of the bodie and blood of Christe hath, both

Gregor, in opere plu-Maria. Guliel. in

276 Lib. V. The Theater of Catholick to resolue the doubtfull, and to strenghten our sour sour and deuotion in Christe, appeared in a visible forme of a lambe, or a childe, yea and in the collour of slesshe and blood, that it which was invisible by mysterie, should be visible and made manifest by miracle The sixt general councell did describe the manner of communicatinge to the laytie which with their handes did receaue the Euchariste from the priest, afterwardes in the tyme of Balsamon Archbishopp of Antioch, which did coment upon those cannons, that were prohibited.

Serm. 42. de tempore bom 10.

16. S. Augustine alto willed the men, whe they came to receaue, that they should washe their handes and that women should bringe white and cleene lynnen with them that they may receaue the bodie of Christe, and even as men should washe their handes, foe they should wash their consciences with Almesdeedes, and as women should prepare fine white lynnen cloth when they receaue Christs bodie, soe they should prepare also a chast bodie, cleane thoughtes, and a contrite harte, that with a good conscience they may receaue the Sacraments of Christe: thus farr S. Augustine, who shewes that in this time weome receased the bleffed hoafte in fine lynnen cloathe. Againe the faid fixt councell did institute, that the piestes in lente only should celebrate vpon Saterdaie, and Sundaie, and the Anunciation of the bleffed

bleffed Virgin, on other dayes they shoulde vie hoastes alreadie consecrated, as it is don in the latine church euerie good fridaie, which Rabanus affirmeth to have bene the custome more then seauen hundred yeares agone, for that faith he, to confecrate is more befittinge tymes of folemnitie, joye and gladnes, then in tyme of forrowe and fadnesse as the lente is. And when the Gretias did vie the hoafts alreadie confecrated, and that wyne coulde not be foe much referued without it were fower or corrupted, it is a figne they did receaue then vnder one kinde, as the latine priestes doe vpon good fridaie without any reprehension therein: Rodolphus the Abbott of S. Trudon who didflorishe in the tyme of Henry the 4. Emperor, Trick lib. and a most religious Father as Trithemius de eccles. wittnesseth, doth yeald reason wherfore the histor. laytie ought not to receaue vnder both kindes by these wordes.

Hic & ibi cautela fiat ne prasbiter agris Aut sanis tribuat laicis de sanguine Christi, Nam fundi poffet leuiter, simplexque putaret,

Quod non sub specie sit IESVS totus veraque. The priest ought to be warie that he give not of the blood of Christ, either to the ficke or founde laitie, for it may vpon light occasion be shedd, or the simple may thinck that Christe is not under ether of both kindes a parte.

17. But yow will aske, when was it first

278 Lib. V. The Theater of Catholick first instituted in the Churche that the laytie should receaue vnder one kinde. I aunfwere wee can finde noe beginning thereof, nor any constitution, but the councell of Constance and Basil doe condemne all such as finde faulte with this manner of receauinge, or should change that custome, and doe also decree that this was an ould custome of the Church: and when wee can shew noe beginninge hereof out of Ecclefiafticall histories, it is a great figne (accordinge to the rule of S. Augustine) that it was allowed of Christ and his Apostles, and that Christe lefte power to his church to dispose of this matter, according as she should thincke it moste fitt for places and tymes, being induced by many fundrie reafons to communicat the laytie vnder one kinde, as I haue faid alreadye, and nowe I alleadge others. For first if it were not foe, manny trulie were deprined of this beneatt, for that many Northeren countries have noe wine, and although the rich may haue it, yet euerie poore cannot haue it, yea many there are, that did neuer drinke wine, and if they should drincke thereof, they should vomitte: therfore fith the yoke of our Saujour is sweete, wee must not thincke that he will compell any to that which he cannot performe. The second reafon is, for besides Christ which is aswell under one as under both, there is not in the other

Aug.epift. 218. cap. 6 som. 2.

other kinde but an accident without a fubiect, as is apparente by the councel of Conftance and Basil. The third reason is, that it 6. Cone? was lawfull for the prieste aswell in the cano. 52. greeke church that did receaue in lente vnder one kinde, as the fixt councell doth manifest, as also in the latine church, for the priest that receaues it vnder one kinde vpon good fridaie. The 4. reason that Christe is aswell vnder one kinde as vnder both kindes, and he that receaues it in that manner, receaueth as much fruite, as if he had receased vnder both.

18. Yow vrge against this custome of the church, Vnlesse yow eate his fleash and drincke his blood wee shall have noe life in you. I answere that the conjunction, &, is taken disiunctively, as if Christ had said vnlesse yee eate my fleash or drincke my blood &c.and foe S. Paule faith these wordes, quicunque &c. whofoeuer will eare the 1. Cor. 17. y bread, or drincke the Chalice of our Lorde vnworthilie, did vie the wordes disiunctiuelie not copulatiuelie, in which place S. Ambrose did read, aut, that is to saie, or, in the Greeke, H. which is a difiunctive particle, and a disiunctive commaundement is fulfilled, if one parte be perfourmed as it is faid in Exodus, he that killeth his father & Exed. 15. mother let him die the deathe, for the sense is, he that killeth his father or mother shall die, because the one was sufficient. Also in the

X Cap. 3.

280 Lib. V. The Theater of Catholick the actes, S. Peter beinge demaunded almes, answered that he had not filuer and goulde, that is not filuer nor goulde, elfe he had not answered sufficiently, filuer onlie suffisinge to give almes. And although we should grat that Christ did giue a precepté to the laytie to receaue Christ under both kindes, yet the laytie doe aswell receaue both vnder one kinde, as vnder two, for he receaueth flesh and blood in the one and in the other. For although by effecte and force of the wordes and facramentall forme, hoc est corpus meum, this is my bodie, Christs bodie is there, yet his blood, foule, and divinitie are also there, by due consequence and concomitance, all these beinge inseparable fince his relurrection vnited in Christs person: and soe vnder the forme of bread, the laytie receaue Christes blood with the bodie, though not in forme of drincke or drinckinge, but eatinge, for which cause S. Cyprian called it, eatinge of Christes blood.

typr. ser de cæna Dom. & epist. 3.

19. This is also proued à posteriori, by the maruelous effect and euente of receauinge vnder one kinde in the combustion and miserable troubles of the last warres in Fraunce, procured by Caluine and Beza, and other firebrandes their followers, that rushed out of hell for destruction of their countrie. Caluine sendinge a Minister of his called North vnto Rochell, who havinge corrupted with his poisoned herese

refie the Mayor of that towne, with many of the cheefest, did surprize it, and his last attempte was to leaze vpon the poore catholique cleargie, which beinge gathered together into a church, and expectinge nothinge else then to fall into the cruell handes of this divilish minister; the Abbott of S. Bartholomew which was the cheefest and the learnedst of that clergie beinge in number 24. tooke a loafe of bread and did vie the woordes of confectation applyinge it to the bread (for he durft not haue the bleffed Sacramente in the pixe accordinge to the custome of the church, least those damned and impious crewe should cast it to their dogges, as they hade done in other churches in Fraunce) and euerie one of that heavie clergie did receave. Domini viaticum, which before the receauinge thereof, were both fraile in faith, and fearfull of death, and readie to make shippwreacke of their profession and religion, as I was tould by men of good creditt in that towne, but after the confumation thereof, they were foe firme and foe constante, that euerie one of those 24. except one, did endure a most cruell and vilde death, which is knowen to all both catholiques and heretiquesat Rochell, to wit, that euerie one of them with a stone about his necke, was cast downe headlonge oute of the highest pinnacle of the highe tower in the entrie of the

the keaye of Rochell into the sea, with men in Boates readie to knocke them downe into the bottome of the sea, if perhappes anie of them shouldes wimme upon the water.

20. The vertuous Queene both of Frace and Scotlande Marie Steward the Kinges mother, had the bleffed Sacramente referued in a little pixe, which shee her selfereceaueda little before her execution, by which noe doubte thee constantlie and most patientlie did endure fuch a violente death, as is knowen to the worlde. Wee knowe that the vse of the Chalice did succeede ill vnto all those kingdomes and regions that obferued the same, for in the east, besides that they were infected with fundrie errors, and herefies, they are plunged into the yoke of the miserablest captiuitie that euer was, vnder that damnable tyrant the enemie both of God and man. In the countries of the weaft alsoe, they which doe and did obserue that custome, are not onlie now ouerwhelmed and ingulfed in all pernitious and blasphemous heresies, but also eintoxicated with hatred, itched with ambition, confounded with tumultuous in surrections, and turbulent rebellions, wearied with bloodie and cruell warres and defiled with all impudicitie of beaftly concupifcence, and corrupted with all exercise of extortion & iniustice : and besides, their labours are without

The wofull lost of festavies. without fruite, their soules without conscience, their lives without honestie, and their conversation without shame, they are become plaine Athistes, worse then either Iewe, Turcke, or Gentile.

21. And in all those countries of the east and weaft, where nowe this wicked herefie infecteth, worse then ether the poison of vipers, or the corrupte aire of Bafilisks, the people, especially the nobilitie were divided into factions and hatred, euerie one employinge his best time and his greatest skill to be reuenged vpon his competitors, and therfore did embrace this herefie, not for godes fake, but for a reuenge wherby he might satisfie his vnlawfull ambition, and filthie desires, for as the wife-man faith. Anima callida quasi ignis ardens non extinguetur, donec aliquid deglutiat. A turbulent minde is like a burninge flame of fire, which shall hardly be extinguished untill he shall deuoure & confume fomwhat. And the Princes that fauoure thele herefies, are foe mifcarried, & missed with this vnsatiable thirst both of ambition leacherie, and couetouines although they pretend religion herein, that they shall neuer be satisfied, nor their thirst shalbe extinguished, thoughe all the Chalices in the world had ben given vnto them. It was graunted by the councell of Basil, the vie of the chalice to the kingdome of Bohemia, and the same permitted vnto thom

284 Lib. V. The Theater of Catholick them by Paulus 2. and by his 2. Legates, that he did fend to Germanie, as also by Charles the fifte, this graunt did them no good, but rather did much harme, for in a little tyme there grewe foure fectes of herefies in that kingdome, as the Thaborites, Adamites, Howelites, and Orphans, foe as Pius the 2. was fayne to reuoke the graunt that was given them by the councell, and trulie wee must not expecte great fruite nowe if it were graunted, for our cleargie men are noe betterthen those that went before, neither feculer Princes more vertuous or more iuste then their predecessors, neither are heretiques more humble or more honest for hauinge the vie of it.

Theoph in cap. prioris ad Corinsh.

22. Yow vrge against vs out of Theophilactus in cap.prioris; Tremendus hic calix cunctis pari ratione est traditus, this dreadfull chalice is given to all after one fashion. I answeare that his meaninge was to tell, howe it was all a like to the twelue Apostles, yea to Iudas himselfe, yeait may be given also to others, but Chrift did not forbidd those to whome he comitted the gouernment of his church to denie it also to other some, as it is faid in the scripture, that God hath given all cattle and beaftes to the vie of man, yet by that graunte or donation, he hath not forbidden the superiors for disciplines sake to forbid their lubiects in certaine tymes, the vie of certaine meatres, as God in his lawe

Genes. 9.

by speciall commaundemente did forbidd the children of Ifraell all vncleane beattes, and fuch that were strangled, which neuerthelesse the church nowe doth teach and preach, not that herein shee doth against Gods lawe or his precepte, but that beinge taught by the holy ghoaft, shee doth interprete godes meaninge in the lawe; For the politiue lawe of the church, is nothing else then a certaine prescription of godes lawe, and a certaine determination of that which is given in common. God almightie commaunded vs in generall to praie, to doe pennaunce to recease the Eucharist, but the church according to her wisdome and discretion, respectinge rather the intente of the lawe-giver, then the lawe it felfe, did prescribe both the tyme & manner wherein and by which, wee ought both to receaue the bleffed Sacrament, and to doe pennance and praie, for the vulgar forte yea, and men of great learninge and science, vnlesse they had bene endued with great charitie, without these particuler determinations, and comaundements of the Church, would not keepe these generall comaundements. Luther faith, that the had noe other cause or Luch, in any sufficient motive to give the Chalice to lib.de forthe layrie, but that the church and the fa- mula missa thers did comaund the contrarie. And in another place he diffuaded Christians from parce 3. confession, and from the Euchariste in time para. 14.

Lib. V. The Theater of Catholick of easter, because that the Pope commaunded it . I will not obey his commaundemente, saith he, I will doe it, saith he, another tyme, accordinge to myne owne pleafure, but not accordinge to his precepte. But Luther and all his malitious and turbulent followers, ought to embrace the countell that the Angell gaue to Agar, the woman feruante. Reuertere ad domum tuam & bumi-Genef. 16. hare sub manu illius : retourne to thy house, and humble thie felfe vnder her power. This was spoken litterallie of Agar, that shee should obey Sara and returne to her house: which is allegorically spoken of the church, vnderstoode by Sara, and of the congregation of heretiques meante by Agar, as S. Augustine doth teach vs.

> Whether the Catholicke Church doth add to this Sacramente, in makinge it both a facrifice, and a Sacramente.

CHAPTER II.

Eypr.epif.

56.

Chryfoft.

bom, 11.

Damafc.
ferm. de
sana.

Answere, that the Catholique church doth add nothinge, nor inuente any sacrifice, but that which Christe instituted for a Sacramente, which is our spiritual soode, and may be said to be our daylie bread, as also the great sacrifice of the newe testamente, and soe Christ is said to be offered for vs two manner

and Protestant religion.

ner of wayes videlicet bloodilie; and vnbloodilie. In the first manner, he offered himselfe for vs in ara crucis, vpon the alter of the crosse, which oblation the paschall labe without iport, which was offered by the Iewes, did fignifie. In the second, he offred Cyvill. ad himselfe in his last supper , and nowe his Hebr. 9. priefts doe offer him voon the alter for the Hier. cap. quicke and for the dead, that accordinge to 9. ad Ti-S. Cyrill the oblation of Melchisedech, who 1888. did offer bread and wyne, should be accomplished, and that he should remayne a true priest accordinge the order of Melchisedech, and that his priest hoode which is according to his humanitie, and not accordinge to his diuinitie, might endure for euer . Soe as the Eucharist amongest other Sacraments of the old testamente, hath this priviledge, and How the prerogative, that it is a Sacramente, when Euchariff it is receased by the faithfull; and a facrifice is a facriin afmuch as it is dailie offred for our offen- fice and a ces to the eternall father . And although euerie sacrifice be a Sacrament, because it is a facred thinge religiously instituted, to fanctifie our foules, notwithstadinge euerie Sacrament is not a facrifice, because it is not offred vnto God vnto whome facrifice is offred, and a Sacramente is ordained for men. Soe as the Eucharist is of greater value and vertue as it is a facrifice, then as it is a Sacramente, as Ioannes Roffensis saith, in his articles against Luther, and vpon this

Salmer. traffa. 16. in loanne.

288 Lib. V. The Theater of Catholick place related by Alfonso Salmeron . That the Eucharistis a sacrifice of the newe lawe, it is proued most aboudantlie both by scrip-

tures, fathers, and by councells.

Mal. c.t. Pfal. 112.

2. The first is by Malachias the prophett, who did prophesie of this facrifice after this manner. Non est mihi voluntas in vobis &c. I haue noe likinge of yow, and I will not receaue a gifte from your hand, ab ortu folis vique ad occasum &c. from the risinge of the funne vnto the goinge downe thereof; magnum est nomen meum in gentibus, & in omni loco facrificatur & offertur nomini meo oblatio muda: quia magnum est nomen meum in gentibus : my name is great amoungest the gentiles, and in all places they doe facrifice and offer vnto my name; a cleane oblation. This faid the Lorde of hoalts, he faid that his name should be great amoungest the gentiles, of whome this oblation should be offred, for before the ghospell of Christe was preached vnto them, noe oblation of theirs was lawfull, neither the oblatio of the Iewes was cleane it felfe, but accordinge to the faith and deuotion of him that did offer the same : befides they could not offer but at Hierusalem onlie, and confequentlie, it was not in all places of the worlde, as it is mente heere from the easte to the weaste. Neither can it be meant of a spirituall sacrifice, either of prayers, faith, mercie, or a contrite harre, which in scriptures are called facrifice,

and Protestant religion.

fice, as the Augustane Apologie dan interprete, for manie reasons, because mar all thele be not one facrifice, but many facrifices, as also because they doe not sceede the old facrifices, for in the old testament, there was vie of those kinde of facrifices as with vs, and moreouer because they were not properlie called facrifices, but metaphoricallie, neither are they offred in all places, because they be spirituall thinges, which needes noe place. And much leffe are they vnderstoode of the preachinge of the ghofpell, as Bucerus writinge to Latonius doth interprete, because preachinge is not properly called a facrifice, neither fucceedeth it the olde lacrifices. Neither the conversion of the gentiles, by the preachinge of the ghofpell is this facrifice, as Æcolampadius doth expounde vnto the Senate of Bafil, for this is called an improper sacrifice, neither one facrifice, but many accordinge to foe many nations converted: wheras this facrifice ought to be one onlie facrifice in number and not in forme . Neither shall it be allwayes, but for a tyme, for when the nations shalbe converted : Omnis Ifrael faluus flet. All Ifraell shalbe faued, as the Apostle doth witnesse. Neither last of all was it spoken of Christe on the Crosse, a Kemnirius would have it, for that was not allwayes, it remaining but the space of an houre, neither in all places, but in Mounte Caluarie,

Lib. V. The Theater of Catholick neither was it offred properlie of the gentiles. Canotus erat in sudea Dominus, because God was knowen in Iudea, and in Ifraell his name was great.

Wee must therfore vnderstand, that this prophesie is vnderstoode of the oblatio of Christe in the Eucharist, and that it shalbe alwayes celebrated in the church of Christe,

Clement. l. 7. Conft. Apoft. D. Martial. epist. ad burdigalenfis Inft. Martyr. Dialogo. in tripho. Iren.lib. 2 cap. 23. Traff. 27.

Pfal. 75.

from the easte to the weaste, as it is (God be thancked) in despite of the divill and all his instruments. This is proued by the litterall sense of the texte of Malachias his prophesie, and by the tradition- of the fathers, which is the certaine key of the vnderstandinge of the scriptures. For soe Clement. Martialis. Iustinus Martyr. Ireneus. Tertul. lib. in Iudeos c. 16. Eufeb. lib. 1. de demon-Bratione Euangelica cap. 10. Cyrillus lib. 1. de adoratione in fpiritu & veritate. Damascenus lib. 4. c. 14. Aug. l.b. 18. de Ciuitate Des cap. 20. & 35. Hieronymus. Theodoret. Remigius Haymon; Rupertus & Lyranns in their Comment. vppon Malach. & Concil. Trid. feff. 22. interpret: We must consider, that the worde facrifice in the Hebrewe tonge as Salmeron doth set downe, is called zebeach; which is properlie called a bloodie facrifice, and in the place of an oblation is putt in the hebrewe tounge mincha, which was properly meate, or a guift vnbloody. Therfore for all the facrifices of the old lawe, whether they be bloodie or vabloodie, our Lord by his proprophett said. Gorpus autem aptastimihi, thow haste made my bodie besittinge all of them. This vibloodie hoaste is toe cleane and pure in it selfe and soe acceptable vito God, as by the wicked life of him that doth administer the same, it cannot be desiled. And although in the prophese it is said in the present tense, yet for the certitude and vidoubtfullnesse of the prophese, the time present is vsed for the time to come. Offeretur of sacrificabitur, it is sacrificed, for it shalbe sacrificed, ab orth solve vsque ad occasum of come summer singe vitto summe sett, my name shalbe great amoungest the Gentiles.

4. By this worde therfore wee must. note and marcke, the amplitude and largnes of the church, against the narrowe streight of the lewes, and the smale corners of the heretiques, which by their offences and herefies are veterlie deprived of this hoaft, and facrifice. The catholique church doth celebrate and solemnize the facred praises of God, in which this prophelie is accomplifhed, by the benefitt thee daylie receaueth by this facrifice, by which free is daily fedd, and by which thee offers herfelfe withall her forces, vnto this livinge God, finginge prayles vnto him . Yealdinge and conlecratinge herselfe in all humilitie of spirite, in all perfect devotion of faith hope and charitie, to the glorie of the great God, vnto whome, and to none els, this great facrifice

292 Lib. V. The Theater of Catholick is offred, for which Sacrifice, Churches, Alters, Chapples and Conuents were builded, Priestes, Deacons, and Leuites, and fo many blessed orders of cleargie men were instituted, for which causes soe many benefices, personages, vicariadges, Cannonries, Prebendes, Tithes, profittes, stipendes, reuenewes, landes and liuinges, for the honest maintenaunce of such as should offer this sacrifice, were lawfully and charitably bestowed, by the godlie and denoute christians.

5. But yow faie that the papists herein did robbe both this great God of his honnor, by comittinge idolatrie againste his maiestie, and also the christians of their landes and goodes, inventinge this sacrifice, as yow faie, against God, for to deceaue the godlie people of their goodes. I defire yow if the Papifts did deceaue the people herein, why should not yow make restitution to the right owners of those landes? for if yow take anie thinge from a theefe, by all lawes both civill and cannon, yow ought to reftore it agains to the true owner, and as yow faie yow restore to God his owne honor by takinge awaie this Sacramet, why should not yow restore also vnto the christians their tithes and liuinges given in tymes paste for priestes, principally to offer this sacrifice, by which the name of God hath bene most glorious amoungest the nations? But

But as God is not the more glorified by your doinges, foe your neighbor is not the more edified by your examples, and vntill yow restore to God his sacrifice, yow will neuer restore of make anie restitution to the Christians of their goodes. But you follow Placer. Gnatho and Philoxenus who beinge flaues of their bellies, to have all the bankett and feaste to themselves, were wont to spitt & blowe their noles into the dilbes, that on thers should not eate thereof: foe yow spit vppon the Malle for the which those church liuinges principallie were given, and therfore yow charge prieits with couetouines,, and other enormities, that your your felues may possessed their spoiles and goodes, and abuse them as yow doe with excelsive riotouines: you bark also against the fast of the Church and the continente life of cleargie men, that you may milpend those livinges by fatisfying your filthie appetites, which cannot be fatisfied. Yow knowe, on at least you should knowe, that those who will not ferue at the alter, ought not to line by the alter, and if yow refule this office, in thinckinge it to be impious and idolatrous, yow should alsoe refuse the reward and promotion of idolatrie and impietie, as those liuinges which were consecrated to the alter, by the last testament of the testators; for Beneuolus, for that he would not conforme himselfe to Iustina the Empresse, against

294 . Lib. V. The Theater of Catholick against S. Ambrosebeinge deffled with the Arrian impietie, restored vinto her all the enfignes and titles of honnor he had of her, as Zozomenus writeth.

Lib. 7. cap. 13.

6. The second place to proue the trueth of this Sacrament, is taken out of the Pfal me. Turauit Dominus & non penitebit eum, tu es facerdos in aternum fecundum ordinem Melchifederh. Our Lord hath fworne, and he will norrepent himfelfe thereof; thou art a prieft for ever, accordinge to the order of Melchifedech; for that this priest-hoode shall never be taken from fiim. For not onlie in his laft Supper did he offer himselfe, but also on the Croffe, and allo by his prieftes by whome he shalbe offered vnto the worldes ende, as Accumenus, D. Cyprianus, Clemens Alexandris nus, Athanafius, Eufebius, Epiphanius, Arno-bius, Hieronymus, Ambrofius, Augustinus, Theodoretus, Theophiladus, Damafcenus: and others affirme. For Christ offeringe himfelfe vito his Father nowe in heaven, & before vpon the Crosse, cannot be saide, that he is a prieste according the order of Melchisedec, but tather accordinge to that of Arron. as S. Thomas reacheth when he did offer himself in a bloody fashion vpon the Crosse, whose oblation was but once, and not foreuer as S. Paule faieth: for besides that Christ instituted a churche, and ordained facramentes, he offered two facrifices, the one on the crosse, the other at his last supper, both of

them

Acumen. eap. 5. Cyp. epift. ad Ceci. Damasc in 4. lib. de fide or shodoxa.

and Protestant religion. them but onelacrifice in substance, yet differ in forme and manner: by that of the croffe, Christe was a priest, but not an eternall prieft, nor accordinge to Melchifedech, because that was once only offered, and being bloodie, resembleth not the vnbloodie facrifice of Melchisedech: but by that he offered at his laft supper, for he by his priestes offeringe still that facrifice in the Masse, is a priest accordinge to Melchifedech, whose facrifice confifted of bread and wine . And therfore even as accordinge to S. Paule, Melchifedech was a figure of Christe accordinge to his priest-hoode, so was he a figure accordinge to his facrifice, for facrifice and priest-hoode have a speciall connexion and relation one with an other, but his order can not be said to be in a bloodie manner. For wee doe not read that ever Melchiledech did offer any bloodie facrifice, therfore this order must needes confist in an oblation of an unbloodlie facrifice. And although wee shoulde graunt that he offred himselfe accordinge to both, the oblation accordinge the order of Melchifedech, and the oblation of the croffe, yet the tenfe of the oblation of the croffe, ought not to take awaie the sense of the oblation of the other.

7. The third place to proue that it is a facrifice, is by the institution of the Euchariste: for when he made an ende of the supper of the lambe, that was to be facrifi-

Lib. V. The Theater of Catholick 206 ced, it is faid our Lord tooke bread (for this was the manner that the priest did vie in facrifice) and havinge lifted vpp his eies, as if he woulde offer upp to his father that holie breade, into which as Hierem. faith, the Iewes did cast their wodde: and as the Masse or Liturgie of the Greekes hath. Accipiens panem in Canctas immaculatas manus &c. Takinge the breade into his holie, vnspotted, innocente, immortall handes, liftinge vpp his eies, and shewinge vnto yow God the Father &c. And in the Maffe, both of the Latines and Greekes it is faid. Gratias agens, givinge thanks for the redemption of the worlde, offeringe therfore vnto his father a facrifice of thanks givinge benedixit, he bleffed, neither did he sooner offer, then he cofecrated, and confecratinge he offered himfelte willinge to be facrificed. He faid alfo, accipite &c. Take and eare, this is my bodie, wherto S. Luke doth add. Quod pro vobis datur, which is given for yow, or which is broken for yow, as S. Paule hath . Qued pro vobis offertur, as S. Augustine dothinterprete; and also it is faid of the bloode in the present tense of the four Enangelistes. Funditur, not because that presentlie out of hande he should be offered upon the croffe takinge the tyme present, for the tyme to come, but

at this instante he offered himselfe in that heavenlie misterie vnto his father, for dare, frangere, tradere, sundere and facere, are wor-

des

Hier. 3.

Liturg. gracer, in missa D. lacobi.

Matt. 16. Luc. 12. 1. Cor.11. and Protestant religion.

des belonginge vnto a facrifice, for it is faid, that God loued the worlde that he should tohn, giue his only begotten sonne, vid. in facrihee for vs, he did not spare his only sonne, fed tradidit, but he delinered him for vs. Rom. &. Moreouer he was a prieste accordinge to the order of Melchifedech, therfore he was to

offer in bread and wine as he did.

8. Againe he said, I desire to eate this Pasche with yow, for Pasche is a sacrifice: and as euerie man is a livinge creature, fo euerie Pasche is a sacrifice, which is confirmed, in the 6 of S. Iohn: the bread that I Argumenshall give, is my fleash for the life of the in a pecie worlde, therfore the bread given in the fup- ad genus per, doth conteine the fleash given for the affirmatilife of the worlde vppon the croffe for ia- les. crifice, fo that neither in the supper, nor 10hn, 6. vppon the croffe, was it a facrifice, or els in both it was a facrifice, for the worde given, was repeted twife. And aithough it should be once repeted, yet it hath the force of a facrifice. Panis quem ego dabo caro mea est pro mundi vita, the bread that I shall give is my fleash, for the life of the worlde. For the Eucharist in asmuch as it is a Sacrament, profiteth onlie him that receaues it, but forafmuch as it is a facrifice, it is the foule of the church, and the life of the worlde, therfore the bread given by Christe and containinge his fleashe, necessarily was immolated and facrificed, and also offered vnto

his

D. Thom. Luc, 2. 1. Cor. 11.

Lib. V. The Theater of Catholick his Father. Moreover our Lord faied when he delivered this bread. Do this in remembrance of me, by which wordes he shewed the nature of a facrifice faying, as it were: hitherto yow have offered the figurative, and Palchall lambe, nowe I doe not take away the oblation of a facrifice, but I doe transfer and change the fame vnto a more worthie oblation of offeringe my bodie and bloode. Therfore Pope Leo faieth, lett the shadowe give place to the bodie, let Images give place to the trewe patterne. Antiqua obferuatio nouo tollitur Sacramento : lett the old custome give place to the newe facrament, hostiain hostiam transit, sanguis sanguinem excludit, & legalis festinitas ve mutatur, expletur. Lett one hoaste passe vnto another, one blood doth expell another, the accomplishinge of the legall festivitie, doth importe a change thereof.

nighte did offer thrise: first in a pure figure: secondlie he offered his bodie and blood vnder both kindes of bread and wyne, which was both the thinge it selfe and a figure; last of all he offered himselfe (beinge the thinge it selfe) vnto death when he went vnto the place where he was taken. This is declared in the forme of the cannon of the Masse which S. Ambr. vsed in the church of Milla vid. Qui sacrifici perennis formam instituens, primus omnium hostiam Deo obtulit, & primus

S. Ambr. Maffe.

omnium

and Protestant religion. omnium illam docuit offerri, who institutinge the forme of the everlastinge facrifice, as the first of all that offred an hoste vnto God, & The masse the first that raughte the same to offered. of Æthio-The Church of Æthiopia hath these wor- pia. des in the Canon of the Masse related here by Salmeron which he hath feene in printe. Salmeron Hot facite in meam commemorationem . Nunc traft. 27. autem recordamur mortis tua, & resurrectionis tua, tibique gratias quod per boc facrificium dignos nos fecisti standi in conspectu tuo. Doe this in remembrance of me, now wee being mindfull of thy death, and of thy refurrection, wee give thee thancks for that thow voutlatest that wee fland in thie presence. The constitution of the Apostles clement hath these wordes. Primus igitur natura pon- Romanus tifex est vnigenitus Christus, qui non fibi bono- 1. 8. conft. rem arripuit, sed constitutus à patre &c. The cap vis. first Bishopp by nature, is the only begotten Christe, which did not arrogate vnto him felfe honor or renowme, but beinge appointed of the Father, which for our fakes became man, and offeringe vnto God a spirituall sacrifice; and vnto his Father, before his passion he commaundeth vs onlie to doe this.

(facite) doe this, comanded that they should x confecrate and offer, take, recease, and dispense to others &c. For in the holie scrip-Exod. 13. ture, the word facere, is taken for facrificare Lenie. 15.

Lib. V. The Theater of Catholick 700 vid. to facrifice as, facietis & hircum propecento, yow shall sacrifice a goate for finne, alfo Numer. 6. facietque facerdos vnum pro peccate, and the priest shall offer one for sinne: for not without cause did our Saujour vie the specificall worde of offringe, confecratinge, receauinge, or distributinge, forhe did vie the generall worde comprehending vnder it selfe all these specificall. S. lames the Apostlein his Masse hath these words. S. lames bis Maße. Offerrimus sibs Domine boc facrificium verendum G incruentum, grantes ne fecundum peccata noftranobiscum agas, neque secundum iniquitates nostras retribuas nobis &c. We offer vnto thee ô Lorde, this fearfull & vnbloodie facrifice, neither deale with vs accordinge to our finnes, neither give vnto vs accordinge to our iniquities. The Maffe or Liturgie of S. Bafil. hath thele wordes. Suscipe nos Domine approbis Masse. pinquantes sancto altari tua Gc. Receaue vs ô Lord approachinge vnto thy holie alter accordinge to the multitude of thy mercie, that wee may be worthie to offer vnto thee, that reasonable sacrifice without bloode for our offences, and the ignorance of the people, and to the intent that this facrifice may be acceptable vnto thy holie supper celestiall, and intelligible alter in odor of sweetnes, cast forthe vppon vs the grace and fauor of the holieghoaft. The Masse of S. Iohn Chrisostome hath these words . Pontifex

nostrum extitisti, & misteria buius ac incruentis

hestic

S. Bafil

S. John.

bis Maffe,

hostia facramentum, nobis tradidifti . Thou Hebr. 7. beinge our Bishopp thou hast delivered vnto vs the Sacramente of this misticall and vnbloodie hoaste. S. Paule also doth argue that priest hoode beinge translated, it is necesfarie that a translation of the lawe be also made, because that the lawe and priest-hood were ordeined together, and who foeuer will take awaie the one, taketh away the other; for priest-hoode hath greater connexion and relation to the facrifice, then to the lawe, because that priest-hoode is ordained for to offer sacrifice, and sacrifice can not

be offered but of a lawfull prieft.

11. Againe the olde priest-hoode was externall and was instituted to offer externall facrifice, neither is it properly translated into a spirituall priest-hoode, for any thinge that was either in the lawe of Moyles, or of nature, written or fett downe, was comon to offer it spiritually, as to offer spirituall hosts of praises and praiers, and such like: therfore it was translated into the externall facrifice of the Eucharifte, for the oblation for the which priestes were instituted and ordeined, for to offer anie spirituall oblatio whatfoeuer, the laytie were as fitt as the Priests: & as the priest-hoode of the old law was translated into the priest-hoode of the lawe of grace, so their sensible sacrifice into the fenfible facrifice of the Eucharist, which only doth fulfill and accomplishall the prophelies

Lib. V. The Theater of Catholick phelies and figures of the old lawe, and doth succeede the same . And even as the paichall lambe beinge offered euerie yeare, did not take awaie the facrifice of lambes that was offered euerie morninge and eueninge commaunded in Exodus, so neither Christ being bloody offered vpon the crosse takes nott awaie the vnbloodie and quotidian facrifice of the maffe. And although that Christ is laid to be offered from the beginninge of the worlde, yet that takes not awaye the externall facrifice of the lawe of nature, or of Moyles, but they rather have their vertue and force from Christe his facrifice, as they are faid to smell sweetlie in gods presence. Much lesse taketh it away the externall and sensible facrifice of the newe testament, which is a certaine sensible representation of Christes bloodie sacrifice. Otherwise the church in the newe testamet is in a worse case, then the church either in the lawe of Moyles, or in the lawe of nature, in which by their externall facrifice they could represente Christs death and passion, which the church in the lawe of grace cannot doe, if yow take awaie fro her this only facrifice left with her. Moreover the had bene depriued of that dignity & excellecy of offering external facrifice, which the church in thole two states had & confequentlie the priests in the lawe of grace had been more obscure and of lesse dignitie in the

and Protestant religion. 303 the power of priest-hoode, then those of Leuie.

12. But you will peraduenture answere, that the office of priest-hoode is to offer la- Obiestion crifice in spiritt and trueth. Wherto I replie, Answer. that the olde fathers alsoe in the lawe of nature, and Moyfes coulde foe doe, and likewile euerie other person. If you take awaie this facrifice, it is not true that Christe vpon the crosse is a priest accordinge the order of Melchisedec but accordinge to the order of Aaron, whose hoalts and facrifices were bloody, as that of Melchisedec was vnbloody in bread and wine. Againe, if yow will haue noe other priest, but Christ vpon the crosse, to be the onlie priest, of the newe testamente, and that there is noe other priest or facrifice, then Isaias is a lyar, and his prophelie is falle, for in the ende of his prophefie he faid there should be new priests and Leuites, for he did not speake of the priests priests of the olde lawe, and in vaine should he proved. speake of the newe priests if they should offer noe facrifice. Did not S. Paul faie. For Ad Tithis cause I lest thee in Crete, that thou 14m. 1. shouldest reforme the thinges that are wanting & shouldest ordeine priests in the cities; Also he saith voto Timothy, doe not negle & 1. Tim. 4. the grace which is in thee, and which is giuen vnto thee by prophesie with the impofition of the hands of priest-hoode. S. lames taceb, 5. wished the sicke person to send for the priests,

Lib. V. The Theater of Catholick priefts, which should annoile him and praie for him, & those that S. Paule called Priests, afterward he called Bishoppes, but it is manifest that none can be a Bishopp without he were a Prieste, a Bishopp beinge a degree aboue priest-hoode, if therfore in the newe testament, there be Priests selected from the people, they ought to facrifice and offer. S. Paule faith, euerie high priest taken from amonge men, is appointed for men in those things that pertaine to God, that he maie offer giftes and facrifices for finnes. Therfore besides the bloodie sacrifice of Christe vpon the crosse, there must be a senfible and a common facrifice instituted of God, and that foe noble as euerie one cannott offer the same.

Clemens Bb. t. coft. apoft. c. t.

Hebr. 5.

13. Clemens saith . Post affumptione Christi nos oblato fecundum eius ordinationem facrificio puro, & incruento constituimns Episcopos, prefbiteros, & diaconos numero septem: wee after the assumption of Christe, accordinge to his institution, haue appointed Bishopps, Priests, & Deacons, in nomber seuen for this pure and vnbloodie facrifice. S. Hierom faith if it be commaunded to the laie people to abstaine from their wyues for prayer, how shoulde wee thincke of the Bishoppe which is ordained to offer this vnspotted sacrifice, aswell for his owne finnes as for the people? S. Cyrill of Hierusalem calleth the Masse, a spiritual sacrifice, by reason of the bodie of Christe

Hier resp.

Christe which is spiritualized by the diuinitie, and is spirituall in deede though not in substance, yet in qualitie and manner of existence. Anacletus commaundeth Bishop- Cyrill. ca. pes and priefts not to facrifice, without witt- 4 myft. nesse to assist them. Sother Pope commaun- Anacleius deth two at leaste to be present, because the somber de Priefte faith. Dominus vobifcum, & orate pro confect. me. Euaristus willeth, that the places wherin dift. Masses should be said, be confectated, and that alters should be facred by chrisme. Pius the first, telleth how that Eutropia havinge giuen her howse to the poore, he celebrated Masse with the said poore Christians . Clemens the first Ep. 3. forbiddeth to saie Masse, but where the Bishopp will assigne. S. Gre- Gregor L gorie did write vnto the Bishopp of Syra- 7. regist. cusa and Isidorus, that S. Peter did institute 1001. 2. the order of the Masse, and it leemeth faith 1fd lib. 1. Origines, to pertaine to him onlie to offer ae okijs continuall sacrifice, who deuoted himselfe cap. 15. to continual chattitie orig. lib. 1. contra celfum. And in the 8. booke of the constitutios of the Apostles as S. Clement dotheaffirme, Clement. Euodius was made Bishoppe of Antioche conft. 8. by S. Peter, and afterward Ignatius by S. Paule.

14. This facrifice, as it hathe many names in holy scripture, soe it is expressed of the old fathers with many fignificant tearmes; Dauid called it , the facrifice of praife, Pfal. 49. the facrifice of iustice, a waie to see the fal - Pfal. 4. uation

Malach. 1 Luc. L. Matt. 4. Ind lib 4. cap. 24. I. cap. 5. 1. Cor. 10 Heb. 10. 18. 2. Cle. Conft. Apoft 1.8. cap. vls. Dionyf. Areop. cap. 3. de ce lest.

Hier.

Lib. V. The Theater of Catholick nation of God: of Daniell it is called Inge facrificium, the daylie and continual facrifice. a pure oblation: of Malachias, the facrifice of Iuda and Hierusalem: the bloody lambe of S. Luke: of S. Mathewe the oblation that should be offered at the altar: of the Apoltle, it is tearmed our pasche, & the table of our Lorde: of S. Luc, the fraction or breakinge of the bread: and also in a liturgie of S. Andrewe it is called, a lambe fayinge; I offer daylie a lambe vnto God which when it shalbe eaten, it shall remayne whole and founde. The councell of Nice calles it, the lambe that takes awaie the finnes of the worlde. S. Clement calls it the pure and vnbloodie sacrifice. S. Dionysius the oblation of the lively hoaste. S. Martialis, a sacrifice and a cleane oblation. Ireneus the newe oblation of the newe testament. S. Cyprian a trew & perfecte facrifice. S. Athafius, an vibloodie immolation: Eusebius Cefar. and S. Chrysostome, a dreadfull, terrible and euerlastinge sacrifice most honnorable: others call it a finguler facrifice, excellinge all the facrifices that eyer were. Others a true, vnbloodie, vnspotted, perfect hoaft, our daylie facrifice, our Lorde his lambe: S. Aug. the facrifice of our price and redemption, the facrifice of our mediator: S. Gregorie calls it the healthsome hoaste, the hoast of oblation: others call it the sacrifice of christians &c. with many such epi-

and Protestant religion. pithetons, and last of all S. Paule calles it: Consummatio Sacramentorum, the accomplis-

hinge of the Sacramentes.

15. Besides traditions of the Apostles, decrees of all generall councells, authoritie of all the fathers and holie doctors, and the common and vniuerfall practife both of the greeke and latine churche, many irrefragable and approved reasons there are to confirme the infallible trueth of this bleffed facrifice. For Christ is a Prieste for euer, and by his death deserved to have the order of everlastinge priest-hoode, and therfore an euerlastinge sacrifice; for this sacrifice cannot be euerlastinge, either for the oblation once offered vpon the croffe, or for the oblation once offered at his last supper, but it is eternall and everlastinge by the facrifice which daylie in all the worlde he offereth by his Prietts and ministers even vnto the daie of iudgmente. And soe Occumenus saith that Christe is a Prieste for euer, not for his pasfion, but in respecte of this presente facrifice, by which that great Priest doth offer fa- Occum. ni crifice. Theophilast. Eusebius Casar. in lib. de Pfal. 109. demonstratione Euangelica, & Haimo in epistola ad Heb. and many other fathers fay, that Christ is the high prieste, or the great priest, accordinge to S. Paule, or the greatest bifhoppe accordinge to all, and not Metaphorically but properly, therfore he oughte to have inferior Priests under him that shoulde

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Lib. V. The Theater of Catholick also offer, otherwise he shoulde not becalled the greateste, for a supreame order or power hath a relation to an inferior. The perfecte priest-hoode of Christe ought to take away the impefect prieft-hoode of the old lawe, and as he instituted a newe lawe, so he ought also to institute a newe priesthoode, for everie lawe oughte to have his Priesthood which should interprete the law, asit is faid by Malachias, aske the lawe of the Prieste, the lippes of the Priests shall keepe wildome : and asit is faid in Deut. if there beany harde or doubtfull question betwixte stocke and stocke &c. goe your waies to the Priefts and whatfoeuer they shall comaunde yow to doe, doe it; and as he tooke awaie the olde lawe, so he tooke also the olde Priesthoode, and as two lawes cannot confift, foe two priest-hoodes cannot remaine. Radix peccati; the of-springe of mischeefe Antiochus, that he might take awaie both lawe and Priesthoode from Ierulalem, and from the children of Ilraell, he tooke awaie both facilifice and oblations from the temple.

Daniel. 12.11. 16. Daniell prophesied that when Antechriste shall come. Ablatum suerit inge sacrificium, that he shall take awaie the daylie sacrifice, as by that meanes to take awaie both the lawe and memorie of Christe that instituted this sacrifice: vpon this place; S. Hypolitus that noble Martyr hath these wor-

des.

Malac. 7. Dent. 9

Libr. 1.

des. Ecclesiarum ades sacratigury instar erunt, Ex lib. pretiofum corpus Christi & fanguis non extabit, Hypoti. pretiojum corpus Christi & janguis non extens., liturgia extingetur, pfalmorum decantatio cef- qui extat. fabit, feripturarum recitatio non audietur? In Daniell. the time of Antechrifte, faith he, facred how- citat. fes of the church shalbe like a cottage, the pretious bodie and blood of Christeshall not stande, the Masse shalbe extinguished &c. If this holie Martire had bene in thefe wicked daies and should tee how these heretiques bringes churches and Monasteries to ruyne, and oppose themselves against this bleffed facrifice, he vndoubtely would faie they are the harbingers of Antechriste. Eusebius saieth that Licinus the Tyrante, and Competitor of Constantine the greate, Eufeb. lib. in all his dominions did forbidd the chrif- 10 c. 3. tians to exercise this Sacramente and facrifice. Quid infandos loquar apostaros Licinium & Iulianum &c. what speake I of the wicked apostates, Iulian & Licinius saying, that for noe other cause Christe was put to death by the lewes, but for that he broughte a newe facrifice vnto the worlde: for by these mens gouernment our sacrifice was taken awaie, euen as wee may reade in the life of those Martires Iouentinus and Maximus: with S. Chris. the holie boord, faith he, is defiled, the holie veffells polluted, and taken away, in which facrifice was offered to the forme of Marie. Herefie and facriledge were euer loe loyned one to another, that the herefie

Bafil. ep. 70.0 71 Naz. ora de Arria mis. Optat. lib 6 in Permenan.

Leo I. ep. 75.

Pap. 13. contra . Fauftum.

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17. Yf

17. Yf the Gentiles themselues were foe curious and foe respective in offeringe facrifice vnto their falle godes, and their lawes and edictes were in nothinge foe feuere and soe extreame, as vppon such as shoulde prophane the same, and all the perfecution that they invented against the chriftians was because they did not offer sacrifice vnto their strange godes, and as Sueronius relates, the Emperor August. Cæsar did or- ;ueto in deine, that all the Senate of Rome before od. c. 35. they should fitt in their rancke, should euerie one of them first offer incense before the altar of that God, in whose church they were, for they could not all meete together but in churches. How much more ought we christians to be curious, and religious inferuinge of the true livinge God, by our facrifices and oblatios, which are the cheefest actes by which wee honor & reuerence him? S. Aug. faies against Faust.aleadginge that of the prophett. Sacrificium laudis Aug. cot. glorificabit me &c. The facrifice of praise shall Fauft lib. glorifieme, and this is the way by which I 20 6 21. shall shewe him my fauior, this is the facri- Aug. ibi. fice of the flesh and blood of Christe which was promiled before his cominge by fimilitude and liknesse of oblations, which was perfourmed in the passion of Christe by the trueth it felfe which was celebrated in his memorie after his ascension, and in that place he said. Sicut autem non ideo contem-

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nenda &c. Euen as the virginitie of Nunnes Aug. de ought not to be despited or detested, beciuis.lib. 4 cap 10. ante fine.

caute the vestales amoungest the Romanes were Virgines, foe the facrifice of the fathers ought not to be despised, because the gentiles have also their facrifice, quia diuinus ho-Aug. ibia. nor est facrificium, for the divine honnor must be acknowledged by a facrifice, & this honor as S. Aug. faith is latria, which is a dewe feruice to the divinitie, and vnto this due fernice pertaines the oblation of afacrifice; for to offer, or to facrifice vnto God, is a morall precepte pertaininge to the lawe of nature, which Christe in his ghospell hath not taken awaie, but confirmed the fame, which is ingraffed in euerie realonable creature vid. that sacrifice ought to be offered vnto God, and that the best is to be offered vnto him; foe Abell did offer vnto God of the best cattel he had. Therfore in offeringe facrifice vnto God wee err not. Sacrificium fignificat actionem misticam aliquam rem externam applicatione ad Des cultum & oblatione faerantem: for to lacrifice doth fignifie as S. Augustine saieth and S. Thomas, a certaine mifticall action, hollowinge and thinge externall, that is applied and offered to the worshipp of God, and this sacrifice is not offered to any other creature but to God.

Aug epif. 46 9 3. somo 5.

18. And although faieth S. Augustine Aug cont. the christian people doe vie a religious to-Faultum 1.20.c.21. lemnitie in remembringe the Martyres both

and Protestant religion. to kindell in themselfes a defire to imitate them, as also to be partakers of their merittes and to be reliued by their praiers, yet wee doe not offer facrifice vnto anie Martyr, but vnto the God of Martyres, although wee establish alters for their remembrance. For what Bishoppe or Priest at the sepulchers of thele holie bodies beinge at the alter doth saie these wordes. Offerrimus tibi Petre & Paule aut Cipriane? fed quod offertur, offertur Deo qui martires coronauit &c. Wee offer vnto thee Peter, or Paule, or Cyprian, but that which is offered is offered vnto God, which crowned the Martyres, thus farr S. Augustine. Wherunto Innocentius agreeth, laying that wee must honnor God with churches, alters, facrifices, priesthoode with vertuous and with the internal worfhipp of latria, and soe he saide that there are two kindes of fersices; the one which is due to the creator; the other which is due to the creature, neither churches, alters, priesthoode are offered vnto Sainctes in the honnor of God, but rather vnto God, they are confecrated in the honor of the Sainets. Wherfore Lini 26.9 in all lawes, and in all flates of the worlde, 10 11.12. were offered vnto God of the fruices of Pfal 22.3 the earth, and Melchisedec did offer bread E/cy 58. and wyne, Abraham did offer Isaacke, in the Gen. 14. lawe of Moyles also there was a facrifice offered as the bread of proposition and fine flower sprinkled with oile and francken-

fence

Cypr. ser. de baps.

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and Protestant religion. crifice which the church doth offer, is of the fame force, with that which Christe himselfe did offer at his last supper. And euen as the baptisme given by Christe is not of greater force then that which is administred by a simple prieste, although, ex opere operantis, vid. by the meritts of him that gives the baptisme, he may conferr greater fruicte to those that he himselfe doth baptise, or for whome he offers this bleffed facrifice, the the baptisme or sacrifice don by a priest: and as the malice of the Prieste cannot hinder the fruicte of the sacrifice, ex opere operato in nature of the Sacramente, foe the hollines of him cannot increase the grace thereof, although he that administers it by speciall praiers, may profitt him in some forte, for whome he offers the same. And as S. Nazianzenus said, lett there be two Ringes, 7447. in one of golde and the other of Iron, and both in fants. of them engrauen with the Image of the lan, kinge, in sealinge of lettres or puttinge their impression to anie waxe, both of them haue equall force and value, for noe man by the impression or sealinge of them can discerne, which was the golde ringe, or the iron ringe, because it was but one charecter, although the matter and substance were fundrie: euen foe it is, the same baptisme, the same absolution, and the same sacrifice, that is offered of good priefts and which is offred of badd, although the church have comaunded wic-

ked

Lib. V. The Theater of Catholick ked and irreguler Priests to abstaine from the alter, and from the Sacraments, and also that the christians should refraine from them, if they perceaue them intangled or detected with any enormous publick offence: for it is the same word of God whether it proceede from the good, or from the badd.

19. As touchinge an ordinarie objection that euerie sacrifice ought to be bloodie, and to be flaine, and foe consequentlie Christe beinge not flaine at the Masse cannot bea facrifice. I aunswere with S. Thomas, that

Hebr. 9.

D.The in S. Paules meaninge was, that the facrifice which the highe priest offered, when he wente into Sancta Sanctorum, which was but once a yeare was bloodie, but the generall and vniuerfall nature of a facrifice requireth not it should be bloodie; & as the philosophersaith. Non omne quod conuenit speciei, conuenit etiam generi, vid. although man be a liuinge reasonable creature, yet it pertaines not to the nature of euerie livinge creature to be a reasonable creature. Was not the facrifice of Abell, Caine, Melchiledec who offered bread and wine in token of this lacrifice without blood? was not the goate of the lewes without bloode? yet it was a facrifice and did carrie vppon his backe all the finnes of the people of Ilraell. Abraham also did facrifice his sonne Isaacke, yet he was referued afterwardes aliue, foe Christe as Rupertus faith: Iterum immolatur & tamen

impas-

impassibilis permanet & viuus, is a sacrificed againe, yet he is impassible and livinge. Luther himselfe saieth, that the trewe lacrifice of the newe testamente be praiers, almesdeeds, fastinge and watchinge, as S. Paule faieth, I befech yow bretherent hat yow offer your bodies as a lively hoafte which is a facrifice, most pleasinge before God. Therfore it is not necessarie that everie sacrifice should be bloodie, and trulie Christe doth offer himselfe nowe in heaven vnto his father for vs as he did when he was in this life, foe as Christe is said to be offered for vs two manner of waies vid. bloodily and vnbloodily. And as Christe died but once, nor neuer shall die againe, soe he in that violet painefull and bloodie forte, can neuer be offered againe, neuerthelesse as Christe died and was offered after a forte in all the facrifices that euer were from the beginning of the worldal of them being figures of that one oblation vpon the croffe, foe is he much more offered in the Sacramer of the alter of the newe testament more divinely and truly expressinge his death, his body crucified, his bloode shedd though in hidden, sacrametall mifficall, and vnbloodie manner, as all the holy doctors doe faie, which did call this incruentum sacrificium, an vnbloodie facrifice in respect of the carnall sacrifice of the Iewes, which as S. Aug. faieth, was the prefiguring fide ad of the fleash of Christ which he was to offer Perr. c. 19 for finnes. Whether

Math: 26.26.

Whether the Catholicke Church commit any offence in leaninge to the litterall sense of Christs Wordes, in the blessed Sacramente of the Altar.

CHAPTER III.

F yow beleeue the omnipotent power of Christe, as also if you consider his moste incomprehen-

Ephe. 7.

fible and wonderfull love towardes his churche, for which he yealded himselfe vnto death for her clenfinge, foe he gaue himfelfe vnto her for her feedinge, & that shee & he maie be made one joyned together, as it were a bodie ioyned vnto the heade. And to shewe vnto yow the trewe, plaine and euidente demonstration of those words to be ment litterally, accordinge to the tenor and fignificant tearmes of the woords (for Arift li.t. as the philosopher faith : voces sunt figna de inserp. coceptuum, our wordes and voices doe fignicap.1.6 2 fie what inwardly we intend) I will beginne with the fixt Chapter of S. Iohn, that yow may more plainlie conceiue of what force that place is to proue the reall pre-fence of Christs slesh and bloode in the bleffed Sacramente. Yow shall first therfore vnderstand, that the Iewes of Capharnaum, which therof are comonlie called Capharnites, after they had bene miraculously fedd

fedd of Christe with five Barlie loaves, and two fishes, beinge themselues in number aboute five thowsand, retourned vnto Christe againe for some other like banquet, and to prouoke him the more as they thought, they beganne to bragge how their fore-fathers did eate Manna in the defert; giuing him to vnderstand therby, that if he would gett creditt amoungest them, he should in like forte feede them, wherupon our Saujour tooke occasion to declare vnto them before hand, that miraculous & heauenlie foode whichhe minded afterward to ordaine in his last supper, and which should not onlie equalize their Manna, but soe farr surpasse the same, as a trewe bodie surpasfeth a shadowe, and therfore he faid vnto them. The bread which I shall give is my fleshe: and that he ment by those wordes, to leave his trewe fleshe indeede to be eaten in steede of their Manna, it appeareth by that which followeth most euidentlie. For whereas the Capharnite Iewes, grudged streight way fayinge.how can this man give vs his fleash to eate? conceauinge such a carnall and groffe eatinge of Christes fleash as of other common flesh, yet he did not take away that scruple as our protestants do now a dayes, with faying that it should be abare figure only, or that they should eate bread onlie and not fleshe, and feede on him onely spiritually by faith, no he said none of all thefe

Lib. V. The Theater of Catholick these thinges, but cleane contrarie, to confound their murmuringe infidelitie and to confirme his former woordes, he added therunto other woordes of more vehemece, faying. Verilie, verilie, I faie vnto yoto, if you eate not the flesh of the sonne of man, and drincke his bloode, yee shall not have life in you: with many more of like perspicuitie and plainenes, for if he should, have answered them accordinge as the protestants expounde that place, to be figuratively ment, he should haue soone appealed their anger, grudginges, and faithlesse conceite of those wordes, by occasion whereof they quite forsooke him fayinge. This is a hard speech who can beare it? Whereas if he had ment of a bare figne or figure, by tellinge the trueth only, he might have keptethem continually in his companie. In truth it could not fland with the intralls of Christs charitie, beinge sent principally to converte the Iewes from their infidelitie, and beinge cheeflie ordained to faue the loft sheepe of Israell, that he should vie those woordes figuratively, and not declare the same plainly vnto them, beinge a matter of the greatest importance, and confequence, that euer was, for takinge away their repininge misbeleeue, the truth wherof he confirmed with his accustomed oath. Verilie, verilie &c. vnlesse they should eate his flesh &c. they should not have life, yea he vied these wordes imediatlie after their grudging. 2. S.

Matt. 15

and Protestant religion.

2. S. Chrisostome vpon those stubborne woordes of the Iewes. This is a hard speech chryf. ho. who can beare it, faith it is the parte of a 45. in scholler, not to inquire curiously of that his loannem. maister affirmeth, but to heare, and beleeue and to expecte in due feason a resolution of his doubts: and as for those people by the former miracle don by him in feedinge their hungrie stomacks beinge foe many in number, they might beleeue, that what soeuer he faid, he could doe, or whatfoeuer he promiled he could performe. For when he de- chryf. bo. clared his loue towardes vs, he mingled 61, nd pohimselfe by meanes of his body together pulum with vs, that the body and the head should Anioch. be vnited together; and to wittnesse his finguler affection towardes vs, he permittted himselfe not to be seene of such as are desirous, but to be touched and eaten and their teeth to be fastened in his flesh and all men to be filled and fatisfied with the defire of . him. Tanqua leones igitur ignem spirantes ab illa mensarecedamus, facti diabolo terribiles &c. Let pradition lyons breathinge out fire, makinge the divill himselfe a feard. This misticall bloode chafeth away deuils farr off fro vs, and draweth the angells neere vnto vs, for the diuills when they fee within vs the blood of our Lord, are putt to flighte, and the Angells

make hafte to assist vs, thus farr S. Chrisoftome, whose doctrine herein is noe lesse

irckfome

Lib. V. The Theater of Catholick ircksome and repugnant to the sacramentarie Protestants, then to those lumplishe Iewes, because accordinge to that holy doctor, none oughte to be curious in askinge howe or by what meanes that which Christ affirmeth is brought to passe, for as the Iewes were ouermuch curious in murmuringe amoungest themselves and sayinge. How can be give vs his flesh to eate? How shall our stomacke awaywith it? what a hard kind of speech is this? Is it not against nature that one man should be nourished with an other mans fleashe? Doe not our mouthes and stomacks, abhorr the same? Soe this sacramentarie protestantes have noe other thing in their mouthes, then howe can Christs fleash, blood, and bones be conteined in soe little a roome? how can his body be at one tyme in heaven and on the alter? how can it be in a thow fand places at once? with many other fuch Iewis interrogatios which doe daylie proceede out of their giddy braines voide of grace, not willing, captinare intellect um in obsequium fidei, as S. Paule faith, because they would not refigne their wilfull opinions, and their blinde understäding vnto the trewe direction and obedience of faith, for if they beleued that God were able by his word to bringe all this to passe, they would neuer reason, after such a sorte, for otherwise they may by like interrogations discreditt the whole christian faith,

and aske how God made the worlde of nothinge? how a Virgin could bringe foorth a fonne? how God came downe into the world to be incarnate, and yet remaine still in heauen? with many fuch strange interrogations, which wee knowe rather by diuine faith supernaturallie insused vnto vs. then by any naturall reason conceived by our groffe vnderstandinge: which according to Aristotlein his metaphisickes, is as ignorante of naturall knowledge in respecte of thinges naturall as the owle is, of the funne in the middell of the daie . So as this holie doctor, impugneth these interrogations as arguments of incredulitie and lacke of faith, which are interrogations of the lewes and protestats, both which as they agree by two fundrie extreames in this infidelitie of difcreditinge Gods omnipotencie: foe if yow compare both those extreamities together, you shall finde also that these mens extreame madnes, deserueth more blame and fare exceedeth that of the Iewes.

3. But the catholique church vieth a meane betweene both, for it vieth none of those incredulous questions which Sain&e Chrisostome codemneth, but simply beleeueth that to be trewe which Christe affirmeth; shee holdeth not with the capharnits, whoe thought because he said his fleash was meate indeede, they should eate him visibly; nor yet with the facrametaries, who thincke because

Lib. V. The Theater of Catholick because hesaid it is the spiritt that giueth life, therfore this fleash is to be eaten by faith onlye. But contrarie to them both, and in the righte meane, and trewe meaninge betweene both, joyninge all Christs woordes together, it concludeth, that vnder the forme of bread, Christes trewe slesh is realy and substantially receased: by fayinge vnder the forme of bread, it taketh away the Capharnits groffe and carnall imagination: by affirming trewe flesh realy and substantially to be presente, it condemneth the protestants spirituall and faithlesse figuratiue intention: in all which, the Catholique church is sufficientlie grounded and instructed, by the plaine authoritie of Christs owne words, touchinge the truth of their pretended difficultie . For in the 6. chapter of S. Iohn are thies woordes. I am the lively bread which came downe from heaven, if any man eate of this bread, he shall line for euer. And . the bread which I shall give is my fleshe, which I shall give for the life of the World. And where the Iewes fell at variance amoungest themfelues, faying. How can this man give vs his flesh to eate? Jesus said vnto them. Verilie, verilie I say vnto you, vnles you eate the flesh of the sonne of man and drincke his blood, you shall not have life in you: he that eateth my flesh and drincketh my blood, hathe life euerlastinge, and I shall raisehim vpp at the latter day, for my flesh is verilie meate, and my bloode is verilie drinke, drinke, he that eateth my flesh and drinketh my blood, dwelleth in me and I in him &c.

4. This comunication our Lord had Mat. 26. with the Iewes teachinge in the finagoge Marc. 14. at Capharnaum, and a twelmoneth after Luc. 22. at his last supper, when he instituted the same bleffed Sacramente and performed his foresaid promise as they were at supper, as the Euangelist faith. Iesus tooke bread gaue thancks and bleffed and brake it, and gaue it to his disciples sayinge. Take and eate this is my bodie which is given for you, this doe in the remembrance of me, like wife takinge the challice after he had supped, he gaue thanckes and gaue it them fayinge. Take and divide it amounge you, and drinke all of this, this is my blood of the newe testamente? S. Paule writeth thus much to the Corinthians faying. For I have receased of our Lord that Which I have delivered vnto you, for our Lord Iesus the same nighte he was betrayed, tooke bread and givinge thancks brake and said, take and eate, this is my body which shalbe deliuered for you, doe this in remembrace of me, like wisethe chalice also after be had supped sayinge. This chalice is the newe testament in my blood, doe this foe often as yee shall drinke in the remembrance of me, for foe often as you shall eate this bread and drinke this chalice, yee shal shewe forth our Lords death vntill he come, Wherfore Whosoever shall eate the bread and drincke of the challice of our Lord vn worthilie, shalbe guiltie of the bodie and blood of our Lord.

But lett a man examine himselfe and soe let him eate of the bread and drinke of the chalice, for he that eateth and drinketh vn worthile, eateth and drinketh his owne sudgmente, not discerning the body of our Lord. Yow see plainlie the beleese of the catholique church to be noe forged beleese, but moste sirmelie builded vppon Christs plaine wordes as the 4. Euangelists and S. Paule doe wittnesse, by which the vndoubted doctrine of this highe misterie of the blessed Sacramente of the alter, is substancially and most certainly confirmed.

Chrys. in Math. ho. 83.

5. But to confirme the same by the teltimonies of the fathers, S. Chrisoftome faith. Sicut in veteri &c . Euen as in the olde testamente, foe likewise in the newe, Christe hath for our benefitt lefte behinde him and gathered together the memorie of his mifteries, bridlinge therby the mouthes of heretiques: for when they aske how it is proued that Christe was facrificed and put to death, besides many other thinges to mufell and shutt ypp their mouthes with all, wee shewe the these misteries, for if Christ died not, whereof is this facrifice a pledge and token? Thus yow fee how diligente Christe was and desirous that wee should haue continually his death in remembrance. For whereas these heretiques, Marcion, Valentinus, Manicheus, and their disciples did denie this dispensation and worke of God in flesh, Christe by this misterie soe bringeth

bringeth vs allwayes in minde of his paffion, that no man vnleffe he be madde, can be seduced. By which woordes of S. Chrisoftome, the certeintie of Christs bodie in the Sacrament is proued, for by the truthe thereof beleeued therein, Marcion a forefaid and Valentinus, and other like heretiques were confounded, who faid Christe had noe true bodie, in which he mighte fuffer on the croffe; but if the church should haue holden, in the tyme of S. Chrisostome that Christe was presente only in the Sacramente by a figure, nothinge could have bene concluded against those heretiques, for they denied not but it was figuratively also present one the crosse. Wee must also understand, that this Sacrament is a pleadge or token, not as the facramentaries would wreaste it, vid.a pleadge or token of his pasfion which is liuelie there represented and brought to remembrance by the trewe presence of that selfe same body that suffred. And therfore Christe at the institution of this Sacrament after he had faid, take, eate, this is my body, adioyned therunto those other woordes. Doe this in the remembrance of me, which woordes Sain & Paule expoundeth verie plainly, fayinge. Soe often as you shall eate this bread and drinke of this chalice, yee shall she we forth our Lordes death vntill he come.

6. The said S. Chrisostome, in the fore-

328 Lib. V. The Theater of Catholick faid homilie vppon this texte, hoc est corpus meum, faith lett vs haue noe doubte but beleeue, and behold with the eyes of our vnderstanding, for noe sensible thinge was deliuered vs of Christe, but vnder thinges fensible. But as for those thinges which he deliuered, they are all out of the reache of our senses. Soe in baptisme is that excellet guifte that is given by water which water is a sensible thinge. But that which therin is wroughte I meane the spirituall generation, that is to be conceaued by the vnderstandinge: for if thow hadest bene without a bodie, he would have delivered these guiftes simply also without bodies. But for as much as thy foule is coupled and ioyned to a body, therfore they are deliuered vnto thee, vnder bodilie and fenfible thinges, that they may be the better vnderstood. O quot modo dicunt vellem formam & speciem eius, vellem vestimenta ipsa, vellem calceamenta videre: hunc ip sum vides: ip sum tangis: ip sum comedis. O how many doe fay now a dayes, I woold faine see his forme & phisiognomie, behold thou feeste himselfe, thow dost touch himselfe, thow dost eate him, thow desirest to see his garments, but he deliuereth himfelfe vnto thee, not that thow shouldest see him only, but touch him, and haue him within thee. Lett noe mam therfore come neere, whose stomacke wambleth orrifeth against it, nor anny that is cold

S. Chrys.

cold of deuotion, but lett all fuch that approach herunto, be sturred vpp and feruentlie inflamed, for if the Iewes did eate their Paschale lambe with haste, standinge on their feete, with their shoes on, and holding their staues in their hands, how much more muste we watch and be diligent? for they were takinge their iourney from Egipte to Pallestine, and therfore they had on wayfaringe and pilgrimes apparell, but thow art goinge vpp from earth to heauen, wherfore thow muste watch and take good heede. Yf a Duke (faith he in that homilie) if the coucell it felfe, yea if he that wereth the crowne: come herunto vnworthilie, forbid him, keepe him backe, thie autoritie is greater then his. If foe be that a fountaine of most pure water were comitted to thie chardge to be kept cleane for thie flock, when thow shouldest see most stinckinge and filthie fwine drawe nere, thow wouldest not suffer them. And now whereas a most holie fountaine, not of water but of blood and spiritt, is comitted vnto thee, if thow shalt fee those men drawe neere which are most defiled with finne, wilt thow not take indignation and forbid them? Thus farr S. Chrisostome, who most plainlie declareth Chryson. Christs reall presence, not only in this ho- bom 14. milie, but voon the first Epistle of S. Paule 1. Cor. 1. to the Corinthians. And also moste euidentlie in his second homilie to the people of Antioch

Lib. V. The Theater of Catholick Antioch faying. What will yow fay then if I Thewe yow, that foe manny of vs as be pertakers of the holie misteries doe receiue a thinge farr greater then that which Elias gaue, for Elias left vnto his disciple his Cloake, but the sonne of God ascendinge into heauen, lefte with vs his flesh . And againe Elias wet himselfe without his cloak, but Christe both lefte his flesh with vs, and ascendeth havinge with him the selfe same fleshe &c. By which the sacramentaries can not pessible mantaine the bleffed Sacramente to be a remembrance only of Christs flesh, if they will admitt this holy and learned doctors testimonie. For Elias lefte a remébrance of himfelfe alfoe, when he lefte his cloake behind him. But herein standeth the force of this comparison, that Christ farr paffeth Elias:& therfore faith S. Chrifostome, he did not only leave a farr more excellent thinge vid. his owne flesh, but also tooke the same with him into heaven, which he lefte behind him.

Crrill. li. Iohn.

7. S. Cyrill that famous Bishoppe of A-4. c. 13.in lexandria in Egipt, who for his great fanctitie and science was appointed president of the generall councell of Ephelus against Eutiches and Dioscorus anno Domini 434. doth agree with S. Chrisostome, who vpon S. Iohns ghospell in his 6. chapper hath these woordes. Then the Iewes fell at variance amoungest themselves sayinge. Quemodo

modo potest hic nobis carnem fuam dare ad manducandum? How can this man give vs his flesh to eate? The malitious and wicked minde whatsoeuer he vnderstandeth not, he reiecteth vpon pride, as vaine and falle, nether will he give place to anny other, or thincke anythinge true which is aboue his owne capacitie, and fuch wee shall finde the Iewes in this place: for whereas they hauinge nowe perceived by those miraculous fignes Christs divine power, they should of right have allowed that which he faid, they cleene cotrariwise saie; bow can this man giue vs his flesh? They crie out blasphemouslie vpo God, not callinge to minde that with him nothinge is impossible: for beinge as S. 1. Cor. 3. Paule faith, tenfuall, and carnall, they could not vnderstand spirituall thinges, but this great misterie seemeth vnto the peeuishnes and folly. But let vs I befeeche yow take greate profitt of other mens finnes, and beleeuinge stedfastlie those misteries, let vs neuer vtter with our mouthes, or foe much as thincke with our harte, that fame (how) for it is a lewish word, and deserueth extreame punishmente. And Nicodemus therfore whe he faied, how may these thinges be brought to passe, was aunswered accordinglie, arte thou a maister in Israell, and ignorant hereof? A little after in that place he Exod. 4. faith. How was Moyles rodd turned into a Exod. 7. serpente? how was his hand stroken with a leprofie,

Lib. V. The Theater of Catholick leprofie, in a momente restored againe to his former state? how the waters were turned

into blood?how did their fore fathers elca-

Exo. 17. pe through the middft of the fea, as though 10/me. 3.

they had walked vpon the drie land? howe were the bitter waters changed sweete by 10/me. 6.

the tree? howe fountaines of water did flowe oute of the stone? howe the running river of Iordan stoode still? There are innu-

merable thinges in which if thou aske how, thow must needes ouerthrowe the scrip-

ture, fertat naught the doctrine of the prophetrs, and Moyles owne writinges, wherfore yee Iewes should have beleeved Christ

rather then like dronken folke cry out, how can this man give vs his flesh: Thus farr S.

Cyrill, and more at lardge in his 4. booke, alleadginge that of Isaias, for if yow beleeue not saith he, yow shall not vnderstad,

First therfore they should have fastned the rootes of faith in their minde, and after-

wardes aske those questions meete for men to aske.

Cyrill. lib. 4.6. 23.

Cap. 14. in loh.

Exo. 14.

Exo. 15.

8. And the faid S. Cyrill in another place faith. Yee doe not vnwisely denie, that the flesh hath altogether power to quicken and giue life, for if yow aske the fleash alone by it selfe, it can nothinge at all quicken, as lacking that which should quicken it. But if yow will fearch the misterie of the Incarnation and will knowe him that dwelleth in flesh, although fleshe

by it

by it selfe be able to doe nothinge, yet then yow will beleeve that it is made able and powerfull to quicken, vnlesse yow will contend alfoe that the holy ghoafte hath noe power to quicken. For whereas flesh was ioyned with that word which quickneth and giveth life therby, yt was made alfoe of power to quicken and give life; and although therfore the nature of flesh as it is flesh, cannot quicken or give life, yett it worketh that nowe, because it hath receiued the whole operation of the woord:for this bodie is not the bodie of S. Peter, nor S. Paule, nor of any fuch like, but the bodie of life it felfe, and of our Sauiour Ielus coloff. s. Christ, in whome the fullnesse of the God head corporallie dwelleth and is able to doe this; for if honny whereas it is naturally sweete, maketh those thinges sweete, with which it is mingled, shall it not be verie foolish to thinke that the liuelie and quickinge nature of the woord, did not giue vnto that man in whome it dwelleth, power also to quicken and giue life? for which causes the flesh trulie of all other men doth not availe or proffit in deede any thinge, but the flesh of Christe alone is able to give lyfe and quicken, because the onlie Sonne of God dwelleth in it: But he calleth himselfe spiritt, because God is a fpiritt: thus farre S. Cyrili.

9. By this yow may perceive the falle 2. Cor.3.

inter-

335 Lib. V. The Theater of Catholick interpreration of the protestants upon these woords. The Spiritt is that Which quick neth the flesh auailethnothinge, by which woordes they faie that the reall presence of Christs flesh in the Sacrament can nothinge proffitt vs, and that the spiritual leatinge thereof by faith only, should be sufficient; for S. Cyrill teacheth plainly that by this woord he meant the Godhead which was united in one person with that flesh of his, & which gaue vnto it that power to quicken and giue life, which noe other mans flesh euer hadd. And the comon Schoole of all divines doe affirme, that when; Verbum caro factum eft: when the woord was become flesh, & when flesh was vnited vnto the woord: the flesh by the woord doth quicken, and give life: and as S. Nazianzenus faith, that as Iron beinge putt to the fire doth burne, and performeth the operation and action of fire : foe the flesh beinge vnited vnto the woord, doth quicken, give life, and worketh by the influence thereof; And as S. Thomas faith . Quo intimius est aliquid cum principio influente, eo magis participat de eius influxu. The more intimate and neerer a thinge is to its first influent cause, the more it receaues the influence & operation therof. So the bleffed flesh of Christ noe doubt, beinge ioyned and vnited vnto the principall cause of all causes, receaueth a moste liuely operation from the same. 10, S.

S. Hillarie also that famous Bishop of Poetiers, in his 8. booke of the Trinitie against the Arrians, hath these woordes. De veritate carnis & Sanguinis non est relictus ambigendi locus, &c. There is noe place lefte to doubte of the veritie of Christs flesh and blood, for by the confession of our Lord, and by our faith, it is verilie flesh, and verilie blood; and beinge eaten and dronke by vs, it bringeth to passe that wee are in Christe, and Christe in vs . Ys not this trewe? it seemeth verilie, not to be trew to these incredulous people which deny: Christe to be trewe God. S. Hillaries angument, was against the Arrian heretiques, who held that God the fonne was not one with God the father in substance, but only in will: to disproue which affertion, he alleadgeth a texte of scripture where Christe 10h. 17. 24. prayeth that wee all may be one with him, as he and his father are one, but wee faith Sain& Hillarie) by receauinge of Christs trewe bodie and blood in the bleffed Sacrament, are not vnited vnto him in will only, but also to his fleash and substance: wherfore it mustes needs followe, that Christ is: vnited to his father by nature and substance of his God headd, and not by will only. which argument of his doth plainly declare, that the trueth of the reall prefece of Christ in the Eucharist, was then approued and receaued of all men . for otherwise he would

neuer haue conuinced them by that argument; and vnlesse yow denie Christ to be God, yow can not denie him to be trulie & really in the bleffed Sacrament. And he proceedeth further in that booke and faith, If the woord was truly made flesh, and if wee truly receaue the woord (beinge made flesh) in the meate of our Lorde, how shall he be thoughte not to abide naturally in vs, who both beinge borne man, tooke vnto him the nature of our flesh to the nature of eternitie vnder the Sacramet of flesh, which is to be communicated of vs? for foe wee all are one, because both the father is in Christe, and Christe is in vs, for himselfe faith. My flesh is verilie meate and my blood is verilie drinke, he that eateth my flesh and drinketh my blood, abideth in me and I in him. In another place he faith expoundinge those wordes of S. Paule . Accipite & bibite hic est Cathechest Sanguis meus &c. Take and drincke, this is mystag. 4. my blood, this is my body, who shall dare 1. Cor. 11. hereafter to doubte of the trueth therof, fith he did certeinly faie, this is my blood? who ever will affirme the contrarie or faie, it is not his blood? nam specie panis dat nobis corpus, & in specie vini dat nobis sanguinem &c. for vnder the likenesse of bread he gives vnto vs his bodie, and in the likenesse of wyne he gives vs his blood, that when yow take it yow shall taste the bodie and blood of Christe beinge made pertaker of the

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and Protestant religion.

the selfe same body & blood, soe wee beare and carry with vs Christe in our bodies when wee recease his bodie and blood into our intralls, and accordinge to Sain& Peter, are made pertakers of the divine nature. And a little after he faith. Quamobrem non fic bac attendas velim tanquam fit nudus & simplex panis, nudu & simplex vinum. Corpus enim sunt & Sanguis Christi: whertore I would not haue your to thinke of these thinges as they were naked and simple bread, naked and simple wyne, for they are the body & blood of Chrifte, and though your fenfes do tell you the contrarie, your faith shall confirme and strenghten you, doe not judge by thie talte, when thie fure faith shall guide thee from all doubte.

11. S. Augustine vppon these woordes. Aug. in Adorate scabellum pedum eius, adore and worf- 1'fal. y8. hipp his footestoole, because it is holie, quia in ipsa carne bic ambulanit &c. Because he walked here on earth in that verie fame flesh, and gaue vs the veriesame fleash to eate, for our faluation: and noe man eateth that flesh vnlesse first he adore and worshipp it, it is found oute how fuch a footestoole of our Lord should be adored and worshipped, and that wee doe not only not finne in adoringe and worshipping it, but wee sinne in not adoringe and not worshippinge the same. Therfore when thow dost bowe downe and proftrace thie felfe vnto any fuch earth,

99.50

338 Lib. V. The Theater of Catholick earth, doe not behould it as earth, but behould that holie one whose footestoole that is which thou doeft adore and worshipp, because for his fake thow doft adore & worfhipp it.

Aug. cont. lib. 1. Amb. de ijs qui mifteriis initiantur cap. wis.

12. S. Ambrose that blessed Bishopp of Int. Pela. Millane, of whome Sain& Augustine faith. Veneror vt patrem in Christo &c. I reuerence him as a father, for he through the ghospell in Christe Iesu begott me, doth plainly confirme this truethe, faying . Ipfe clamat Dominus Iesus. Hoc est corpus meum &c. Our Lord Iefus himfelfe crieth. This is my body, before the benediction of those heavenly woordes another kinde of nature is named: after confectation the bodie is fignified or mentioned: he himselfe called it his blood, before confecration, it is named another thinge after confectation, it is called blood. And thow faidst therunto Amen, that is to fay it is trewe, let thie inward minde confesse that which thie mouth speaketh, and let thie affection thincke, that which thy speech soundeth. And in that chapter he faith. But perchaunce yow will faie, I fee an other thinge with myne eyes, how then doe yow tell me that I receaue the bodie of Christe? this then remaineth yet by vs to be proued, how many examples therfore doe wee vieto shewe that this is not that which nature formed, but that which benediction confecrated. And that the power of beneand Protestant religion.

benediction is greater then the power of nature, for to much as nature it felfe is changed. Moifes held in his hand a rodd, he caft the same foorthe and it was made a ferpent. againe, he tooke vpp the serpent by the raile, and the fame retourned to the nature of the rodde: yow fee then by the grace given to that prophett, that nature both in the rodd and ferpent was twice changed; the rivers of Egipt rann with pure and cleane water, blood sodainlie brake out from the springes, and fountaines, there was drinke to be hadd out of the rivers, and at the propherts prayers the blood of the rivers cealed, the nature of the water retourned. All the rest of the holie fathers and doctors that lived before these, and fuch as came after, doe confirme with one vniforme confent this facred doctrine.

13. S. Andrewe the apoftle, as Aloysius Lipomanes a moste grave and learned aucthor doth gather our of the approved aucthors, when he was to be crucified faid these wordes. Ego omnipotenti Deo &c.I doe daylie facrifice to the omnipotent God the vnspotted lambe, who beinge trulie facrificed and his fleash also eaten of the people, remaineth both founde and aliue . S. Igna- Ignat. ep. tius which was disciple vnto S. John the ad Smyr-Euangeliste, writing against the heretiques Symonianus and Menandrianus who as they denied the Incarnation of Christe, foe they

they did alsoe denie the misterie of this blessed Sacrament. Sic, air, Eucharistias & oblationes non admittunt, quod non consiteantur Eucharistiam esse carnem saluatoris & c. Soe they doe not admitt eucharistes, and oblations, because they doe not confesse the Euchariste to be the sless of our Sauiour, which sless did suffer for our offences, which the Father accordinge to his benignitie hathraised vpp: this place is cited by Theodoretus, Tertulian also reprehending wicked priesse exclaymeth against them,

fayinge. Semel Iudei Christo manus intulerunt

& vos &c. The lewes did offer violence vn-

to Christe, but so yow doe also violatt and

handle his bodye moste irreverentlie, such irreverent handes should be cutt of &c. And how should he saie these wordes, if he should thinke that in the Eucharist should

Tertul!.
lib. 2. ad
vxorem
& in libro
de Idolatria.

Theo.

dialog. 3.

be only the figure of Christs bodie? So Orig. homil. 13. in Exod. expoundings the 25. of that booke, homil. 7. libr. numeri in caput Math. 26. Math. vb. sic legimus homil. 7. Leuit. homil. 9. in Leuit. concita. in cap. 15. Matth. So Cyp. who suffred death Anno Domini 259. sermone de lapsis. So Athanal. who is citted of Theodoretus, Cyrillus, Hieroso. initio Cathechesis. 4. mistagogice, in tota fere Cathechesi. Greg. No st. in lib. de vita Moysis. So S. Optatus Milleuitanus which did florish in sanctitie and learninge in one tyme with S. Ambrose. Quid enim est tam sacrilegum? what is more

Theod. 2. Dialog.

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more detestable then to dettroie and defile the alter on which fomtimes yow have offred your felues, in which the defires of the people and the members of Christe are carried?and a little after, what is the alter but the feat of the bodie and blood of Christe? S. Naz. liuinge also in the same tyme, absque Nazianz. consusione & dubio &c. without confusion oratione de Pascha. and doubt we eate his bodie and drincke his bloode.

14. S. Ephrem the familiar frinde of S. S. Hieron. Bafill & of that authoritie that in the church in Cathaafter the scriptures his woorks were read togo scrip. as S. Hero. doth wittnesse, faith. Quid forutaris &c. whie should yow fearch the inferutable thinges of God?if you curioufly fearch them, yow ought not to be accompted a faithfull christian, but a curious companion, be faithfull and innocent, be pertaker of the vnspotted body of oure Lord, and assured with a founde faith that yow eate whole the lambe himselfe. S Epiphanius which was a familier frinde of S. Athanasius, doth compare the heretiques that denie Christs bodie to be in the Sacramente, with Ælops dogge, who havinge a peece of flesh in his lawes, passinge ouer a river and behoulding the shadowe thereof in the water, did let goe the trewe flesh, striuinge by duckinge vnder the water to gett only the shadowe, and foe he had neither the one nor the other: foe the heretiques letts goe the trewe flesh

To. Diaco. lib 2 vita fandit. q.

Theophil.

in cap.

haue neither benefitt by the one, nor by the other. Sain& Gregorie, as Ioannes Diaconus doth write, did proue by a miracle that was don, that the bread was turned into Christs fleshe. Damascen which lived in the tyme of Leo the Imadge breaker, in the yeare of our Lord God 740. faith . Panis vinumque &c. Bread wyne and water by the inuocation of the holy ghoste, are supernaturally turned into the bodie and blood of Christe, and they are not two, but one and the felfe fame thinge; bread and wyne are not the figure of the bodie and blood of Christe, God forbid, but it is the felfe same bodie of our Lord deified. Vnto this agreeth Theophilactus who lived in the yeare of our Lord 800. Math. 26. laying. hocest corpus meum &c. this is my bodie; he sheweth that the selfe same bodie is bread which is fanctified upon the alter, and not answering a figure, for he did not laie this is a figure, but this is my body.

Lib. V. The Theater of Catholick of Christe, only for a figure, and foe they

15. In the life of most facred divines, I I cannot forgett the worthie and holye Saincte one of the best preachers that was in the worlde fince the Apostles tyme, I meane Sain& Vincent Ferrer, who thus Writeth. Deus à principio mnndi voluit adorari sub aliqua forma. God from the beginninge/ of the world would be adored vnder some forme or visible figure, because God accordinge to his substance or essence, cannot be

Vincent. fermone de institutione Sacrament.

Eucharift.

percei-

perceived or beholden of any. And foe the Patriarches as Adam, Abraham, and others. did behould him vnder an other forme. which was not God, and foe they adored not the forme, or figure, but God in the forme or figure. Afterwardes in the tyme of the prophetts amoungest whome Moyles was the first vnto whome God appeared in the forme of fire, in a burninge flame, and Moyfes did not adore neither the fire nor the flame, but God in that figure. In Exed. 29. Exodus God gaue the lawe in Mont Sinai, and God discended there in the forme of fire, and Moyfes and the people did adore God, and not the fire, but in the forme of the fire. In another place he comaunded Exod. 29. Moyles to make the Arck both within and without gilded with gould, and foe all the Iewes did adore not the woode thereof or the gould, bur God which would be adored vnder that forme: and foe (faith this Father) the Iewes doe scorne vs because wee adore God in the forme of bread. Soe in the booke of kinges when by gods comaundement Salomon made the Temple and the 3. Reg 8. Arch foe secreetly kepte in Sancta Sanctorum as none could behold it, God would be adored under the forme of a cloude: foe Salamon and all the people did adore not the cloude, but God vnder the cloude. Afterwardes God came vnder the shape of a man, vnder which shape he was also adored of

344 Lib. V. The Theater of Catholick the faithfull, and to when he was to passe out of this world, he ordayned an other shape under which he should be adored, which is not the terrible fire, neither the Arck, or the cloude: but the bread which is better then all these formes, or figures, which gives life, because that the life of man principally confifteth in bread, and foe wee doe not adore the bread, neither that whitenelle which representeth the divine puritie, neither the roundnes thereof which representeth the divine eternitie, which hath neither beginninge nor ende, but God vnder the forme of bread, as he was honored of the faithfull before his passion, as of the Magi, of the Leper, of the Chananean, of the Hemorissa, of the blinde borne, and of many others, and after his palsion beinge riten from death, he was honnored of the Apostles and of the devoute women, according to Sainct Mathewe. And now beinge glorified in heaven wee behoulde him also in the Eucharist, and although he discendes daylie therin, yett he forsakes not heaven, even as the fon giving light to al the world forfakes not his owne ipheare, and the voice although it refoundeth in the cares of manny, yett it remaines with vs. And if the corruptible or transitorie word, or the created lighte, can doe this, much more the eternall word which was from the beginninge, the funne of Iustice which 15

is Christe Ielus can doe more beinge nowe Genef. 41. made flesh, and sufferinge for flesh, & came to feede flesh, And as Ioseph was adored in all Egipt because he preuented dearth by prouidinge corne: whie should not Christe be adored of the Church in this bleffed Sacrament which gave bread from heaven vnto vs in great aboundance? thus he.

16. Let vs therfore awake out of fleepe, I meane out of the drowfie and flumbering fleepe of finne and herefie, & with Elias, to eate as the prophet David faith of the bread 3 Reg. 19. of Angells, for wee have a longe iourney in this perfecution of the church, where already the dreadfull proclamations doe foud the alarum in all the corners of poore Irelad, wee ought therfore euerie one to awake and gett vpp oute of the quaikmeere and pit of our former mildeamenors, and to prepare our felues with a cleane harte against the thundringe threatnings of this bloody battaile. This is the countell of S. Cyprian Serm. de in the persecution of the faithfull, that every Enchar. one prepare and dispose himselfe to receive this bleffed Sacrament. This was done in our dayes by the constant priests at Rochell, in thole tragicall garboiles of the Hugonicts, the cheefe of them beinge called the Abott of S. Bartholomew, and the towne beinge furprifed by the instigation of one Northe, a minister sent thither by Caluine, for that purpose. And the poore

Abbot

346 Lib. V. The Theater of Catholick Abbot to fortifie the poore priests did vie vppon the fudden the woordes of confecration vpon comon bread, for that he durst not celebrate or referue the holy hoafts, in facrario, for feare they should be cast vnto the doggs, or otherwise be irreuerentlie handled, as those Hugonotts were accustomed to doe in other places of France, and gaue it vnto those constant Martirs to the number of 24. and euerie one of the beinge resolued rather to suffer any death, then to make shippwracke of their faith, were cast headlonge with a great stone about their neckes from the highe steeple that standeth ouer the keye. The kinges mother alfo, that constant Martyr, received this bleffed Sacrament before her execution, which thee referred in a facred pix beinge fecreatly fent vnto her. Soe as euerie constant Martyr ought to applie to himselfe in his greatest extremitie, this soueraigne medicine, which is of greater force to animate and fortifie weake fainted harts, then all the amber greece in the world, and euerie vertuous Christian ought to saie with the Apostle. In fide viuo fily Dei, I live in the faith of the fonne of God, which loued me and yelded himselse for me, and soe the same Apostle faid in a other place, which loued his church and yealded himselfe for her, and for whose clenfinge and purifienge from finne, and factifienge hir with grace as the faid Apostle faith,

Galat. 2

Ephef. 2.

faith, Factus eft nobis institia fanctificatio & re- 1. Cor. 1. demptio, he is fanctification and redemption leuinge vnto vs continually a bleffed lewell which is his facred flesh, to worke those wonderfull effects, which noe other flesh could ever bringe to passe, for God doth make an inftrument of those thinges for our faluation by his grace, which otherwise were moste offensive and hurrfull vnro vs. By the tree wee were made flaues, by the noble tree of the croffe wee are made free. By the vniuerfall diluge of water the whole world was ouerthrowen, by the water of baptisme, the same was restored. By a dreame, Ioleph was made a flaue and abufed, by a dreame he was fett free and aduaunced to the highest dignitie of Egipt. By a woman the whole stock of Adam fell, by a wooman the same was raised upp againe. By meat the whole world suffred death as it is written. In quacunque die comederis ex ea &c. Whatfoeuer houre you shall eat thereof you shall die the death, by meate the same obteined life, himselfe pronouncinge the same, qui manducat hunc panem vinet in aternum, -whofoeuer shal eate this bread (which he plainly affirmeth to be his fleshe) shall live for ever: which fleshe is the only remedie vnto Virgins, against the frailtie and raginge concupiscence of fleshly defires, although matrimony after the fall of Adam was tecondarily ordained against thefurious passions therof beinge

beinge a secondarie effecte of the same, yet in the lawe of grace, when a sacred Virgin brought foorth a Virgin withoute the carnall operation of voluptuous sensualities this virginall, immaculate, and vnspotted fleash brings foorth soe many millions of Virgins, which have bene and shalbe in his church vnto the worldes ende, and because you tast not of this fleash makinge it but a bare figure, yow cannot live either chaste or continent, much lesse Virgins, for it is a cheese paradox in your doctrine, that noe man can live chaste.

John 6.

17. Laftly, this is proved by the infallible trueth of Christs promise, who performed whatfoeuer he promifed, but he promised plainlie and euidentlie to give his trewe flesh truely, therfore he did performe the same. The major is knowen, vnlesse yow will charge Christe with alie; The minor is proued in the 6. chapter of S. Iohn. The bread that I shall give is my fleshe for the life of the world: and loe he performed it when he faid. Hoc eft corpus meum. And in that place he faith. Caro meavere est cibus & sanguis meus verè estpotus, and also he laith vnto the Iewes, vnlesse yow eate of the fleash of the fonn of man, yow shall not have life in yow. And when he said trulie, he did exclude figuratiuely, for the one taketh awaie the force of the other. But here perhaps an heretique will obiect, that if wee adore the Euchaand Protestant religion. 349

Euchariste for beinge the bodie of Christe, the people adoringe the same beinge not confecrated, by the iniquitie of the prieste should comitt idolatrie? Wherto I aunswere, that as Laban caufinge Lia to lie with Iacob insteede of Rachell, was not any imputation to the faide Iacob, he beinge ignorant thereof for that he thoughte her to be his proper wyfe: foe it should not be idolatrie for the people ignorantly adoringe Christe in an hoaste not consecrated : euen as it is not an offence before God, if one should reuerence a false brother, for a supposed or pretended vertue, though otherwise he were a dissembler, for he doth not honnor the impietie of hypocrifie of the laid diffembler, but the religion and fancitie that is thought to be in him. Or as if a blinde man should laie vnto S. Peter, lesu the sonne of Dauid haue mercie vpon me, thincking him to be Christ, should not comitt Idolatrie. Euen soe the Church should not be deceived or be conninced of Idolatrie, if a wicked priest would not confectate through his malicious intent, for the catholique faith holdeth it for an affured beleefe, that Christe is not in anny hoaste, but in that which is rightlie confecrated: nor eueric one lawfully regenerated or with God reconfiled, that is not lawfully baptifed, and orderlie and rightliereconfiled on a surjement to be Do donate

That there is a purgatorie, Which is proued as Well by Scriptures, and auncient Fathers, as also even by the testimonies of Protestant the selves.

CHAPTER I.

His is proued by reason, for if you grant that God is merciful and iust, as indeed he is, yow must alsoe proue purgatorie.

For if a man doe live most wickedlie all his life without any remorfe of conscience, or any other penneunce, and at his death doth aske for mercy, I thinck yow will not The he shalbe condemned vnto the euerlaflingepaines of hell, because he sought for godes mercie, nor yet shall he enioye prelentlie enerlastinge blisse; for that God is inft in punishinge the sinnes of wicked people, for as S. Gregorie layes, as the shadowe doth followe the bodie, foe pennaltie and paines doth followe finner but he shall not haue euerlastinge paines; therfore he must be lyable to a temporall which was not in-. fliced vppon him in this life tyme, therfore in some other place, which is purgatorieungi, bas nine no bi

2. Although God doth remitt sinne, quansum ad reatum culpa, which is the guilt of sinne, finne, yet he doth not remitt remporall paines, as may appeare by Dauid, who although his finnes were remitted vnto him, vet he suffred temporall punishment, as likewise Ezechias, the Niniuites, and others, who notwithstandinge their sinnes were forgiuen them, yet they fuffred temporall paines and pennalties in this life, as the Ifraelits whose pennance was that they should not enter into the lande of promise. S. August. tract. c. 24. in Iohn. faith productior est pana quam culpa; and therfore the church imposed pennaunce after the absolution as wee may fee in Conc. Nyce. cap. 12. Laodic. c. 1. Dionyf. Areop. de eccl. Hier. ca. 5. Tertull.lib. de pana qua nibil prodest de panitentia d. 3. Hieron. epift. ad Ocea. Amb. lib. 5. ca. 10. Orig. homil. 15. in Leuit. August. epift. 54. Bullenger Bulleng. a great protestant doth acknowledge the decad, 4. old doctors of the Church to have prayed ferm, 10. for the dead. I knowe faith he that the great Doctors of the Churche S. Augustine as also S. Chrysostome, and other great and 32 de vereminent doctors haue written of this mat-bir Apeter; I knowe, faith he, that the fathers doe floti. fay that to pray for the dead is an apostolique tradition, alfoe that S. Aug. did fay that to offer sacrifice for the dead, was observed in the vniuerfall Church. And Aerius was condemed for reprouinge prayers for the dead, thus farre Bullenger. This Acrius for beinge refused of a Bishopticke, as S. Augustine

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gustine said, fell to Arianisme and repro-Aug to.6. de hærefiued prayers for the dead. Musculus also anbus ad other Protestant, doth testifie the same. quod vult Zuinglius faid, that the Apostles did vie the Deum besame. Caluine saith, that this was vied in ref. 53. Musc.cap. the church about 1300. yeares a goe: Also de orat. Conradus Pellicanus the cheefe protestant pag. 515. at Tigur, did alleadge, that Tobias did al-Zuing. to. lowe the auncient custome to sacrifice for 1. Epichethe dead. Vibanus Regius another great refis caprotestant saith, that Baruch the prophett minufæ. Caluiniff. did praye for the dead. Brentius faith, that li 3. ca. 2. the Christians would not have praised for tomo 5. the dead, if they had not bene instructed by Conr. in the preceptes of Christ and his Apostles. Tobia c.4 The faid Vrbanus which was the cheefe Vrba in Baruch. 3. instrument with Luther to sowe Luthera-Brent. in nisme in Sueth-land and in the Dukedome apol.conf. of Lumburge, a parte operum in formula cau-VVisteb. te loquendi, when the Apostle reproued the 64p. 5. de Thessalonians for howlinge and cryinge bapt. I. parte. after the manner of Getiles for their dead, .481 .34 he tooke not awaye, the care or memorie for the dead, but confirmed the same. The De locis fame Vrbanus affirmeth that Luther was of communithis opinion fayinge, that it belongeth to bus 6. 19. Christian pietie, that wee should commend vnto Christeby deuout prayers, our Chriflian bretheren as it hath bene the cultome

> of the church allwayes, withall the doctors and holie fathers thereof. The same Vrbanus further affirmeth in the place about

> > cited

cited, that wee ought not to depart from the practile and beleefe of the fathers here in, vnlesse wee will contradict the word of God.

3. This Protestant citeth many fathers also to confirme his doctrine as S. Nazianzenus in the funerall oration vnto Cefarius his brother, concerninge his mother, and Gregorie Nissenus, Chrysoft. homil. 69. S. Ambrole of the death of Theodolius Emperor, the councell of Affricke cap. 8. S. Aug. confest. lib. 19. which praid for his mother, and in the booke de cinitate Dei: cap. 9. 6 in libro, de cura pro mortuis agenda cap. 4. vid. in the booke which he did write for the care wee should have for the dead: & in lib. de haresibus haresis 53. & in lib. de cura pro mortuis habenda cap. 1, he writes that a certaine heretique did giue out that wee ought not to praie for the dead. Damascenus insermone Idem locis de is, which departed this life in faith faith, communithat the Apoltles and disciples of our fauiour 18 de puradmonished vs, that in the dreadfull and li- gator. uinge Sacrament, wee should have a special I dem priremembrance of the faithfull departed this ma parte. life, and faith that this is the receased and generall decree of the catholique church, and the observation and old custome of all christians, for the which are cited the bookes of the Machabees, Dionyfius Areopagita cap. vltimo ecclesiastica bierarchia. S. Nazian.z S. Chrisostome S. Gregorie Nissen S. Athana:

Lib. VI. The Theater of Catholick and S. Bafill. The faid Vrbanus also verie earnestlie proued that the Apostles of Christ tanght the same, out of Tertulian, S. Athanatius and S. Ambrofe. He declared also that Asia, and Muscouia doe praie for the dead. 4. It is also manifest that the Greekes

doe praie for the dead, by the confession of

the Greekes fent to the Lutherans of Germanie, by Hieremie Patriarch of Constantinople, anno Domini 1579. Did not Christ praie his father for Lazarus that was dead? Did not the widdowe of Naim praie vnto Christ for her child that was dead, although shee prayed for restoringe him vnto life, yet much more, for remission of his sinnes? doth not S. Iohn fay. There is a finne vnto Io. t. cap. deathe, there is another finne also not vnto death? of these as Occumenus saith vppon

that place. they which die in deadlie sinne,

gustine sayes, that the soule departes from

for them I say left noe man praie. S. Au-Aug. ' lib. de cura

Purgato

wls.

our bodies in one of these three degrees. suis ageda The first degree, is of those that departe perfect and good. The second of those that are imperfect and impenitent, the third of those that are in a meane betwixt both, neither altogether good, nor altogether badd. For the first wee neede not to praye, of whome it is said. Cum dederit dilectis suis somnum ecce hareditas Domini &c . when it shall please God to give the elect, reste and quiettnes, behold they possesse their inheritance

and Protestant religion. ritance &c. I meane such as are hollie in deede, either holye by their deathe as Martyres, or fuch as otherwife in their lines shewe both to God and man extraordinarye holines and compleatt perfection, of them there are fewe in respect of thole ; Qui ducunt in bonis dies suos , & in puncto ad infernum descendunt, that made themselves slaves vnto the apparent, but falle shewe of worldlie, and transitorie goodes, and in a moment they doe goe downe into everlastinge damnation. For the ioy of an Hypocritt is measured by an instant, for which people wee may not praie: for our fauiour faid they receaued their rewarde in this miserable life with the richman. But for the other in the third rancke wee praie as S. Dionif. Areopag. saies. Diu nus sacerdos pro mortuis orans, &c. Donifius the divine priest prayinge for the dead, he Areop. c. praied for such as lived holie, yet they ha- hierar. uing contracted some blemish by reason of their humaine infirmitie, are detained in purgatorie, and as S. Augustine sayes, our Ang. Euc. fuffrages profficts them that are in a meane ca. 110. betwixt good and badd, of which kinde 10m. 3. of people S. Paule faith, faluns tamen fiet, fed tamen per ignem, he shalbe faued, but yet is. through fire. Accordinge to which S. Cy- cypr. Ep. prian laith. Aliud eft miffum non exire inde &c. 52. It is not all one beinge sent to prison neuer to depart thence vntill the last fardinge be

paied,

Lib. VI. The Theater of Catholick praied, and to recease presentlie the reward of faith and vertue: it is not all one to be purged and clented by the torments of a longe fire, and to have all his finnes whatsoever already refined & purged by sufferace. And because wee doe not knowe certainlie the state of euerie one that departs this life, Ang. lib. S. Augustine faith. Pro mortuis fine altaris, fine orationum facrificijs folemniter supplicamus, de curapro quamuis non pro quibus fiunt omnibus profint. For the dead wee make our supplications, atwell by the facrifice of the alter, as by our prayers, althoughe euerie one receaues not proffict thereby, but fuch as when they liued merited the same: but because wee doe not discerne what they be for whome wee ought to offer the same, none such as are regenerated, may be omitted, vnto whome this benefitt may or ought to be due : for it is better it should be superfluous vnto them, that receaues noe proffitt or harme

Cyrill Cathe mift 5. coli liturg14.

mortuis babenda.

Clemens Koma us lib. 6 coft. apoli cap. 30

5. But let vs further fee what other 1. 5 14. holie fathers fay. S. Cyrill faith. let vs pray. for all that departed amoungest vs. S. Iames faith. Dominum oremus, lett vs make our prayers to our Lord, that our parents and brethren which departed before vs, may reft in peace. Alfo S. Clement of Rome faith, that the Deacon at Masse did praie for the dead. S. Athanasius saith. If the soules departed

therby, then it should be wanting vnto the

which may reape benefit by it.

und Protestant religion. parted receased noe benefitt of the facrifice of the bodie of Christ, it should not be vied for the commemoration of the dead, de varijs Tere de quaftionibus q. 39. Tertulian alto faith. Obla- corona tiones pro defunttis, pro natalitis annua die facimus. Wee make oblations for the dead and, doe obserue their anniuersarie dayes. S. John 100 Da-Damalcen hath these woordes: the disci maf at fide ples and divine Apostles of our Sauiour have ordained, that in the pure and tremblinge misteries which give life, there should be memorie of the faithfull departed, which the Catholique Churche euer observed and will observe vnto the end of the world. Paulinus affirmeth the same Paulinus. epift. 31. lib. 3. cap. 34. Gregor. Nyff oratione Cathechefi. c. 8. Hier. Ioh. cap. vlt, in fine. Idem in Ofee. cap. 14. Hier. in Matth. ca. 3. Amb. in Pfal. 118. fer. 3. fer. 20. in fine, id. in Luc. cap. 12. Aug. in Enchi. cap. 67. Aug. de ciuitate lib. 21. cap. 13. & sequentibus de Genes. against the Manichees lib. 21. cap. 20. lib. 8. quast. q. 1. Homil. 16. and in other places. S. Cyprian. li. 1. epist. 4. Eufeb. lib. 4. de vita Constantini cap. 71. Nicephorus lib. 8. cap. 26. Plat. in vita Sixti, 8. Aug. fer. 34. de verbis Apostol. who boldly affirmed that it is not to be doubted, but that the dead are holpen by the prayers of the holie churche by the healthfull facrifice and almes that are given for the foules of the dead . And in another place he faith, de cura weeought not to omitt out luffrages, and pro mor-23

prayers inis.

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prayers for the dead.

Purgato -

6. Laftly the councell of Carthage doth cofirme this trueth whose wordes be these. Panitentes qui attente leges panitentia exequantur: fuch as are penitent for their finnes and performe the pennaunce that was enioyned vnto them; if by chance they dye either by sea or land, when as otherwise wee cannot helpe them, lett vs remember them in our prayers, and facrifices. S. Augustine praid for his Mother, sayinge : Pro peccatis matris mea deprecor te exaudi me &c. I beleech thee to pardon the finnes of my Mother by the cure of thy bleffed woundes, which hanged vppon the Croffe, & fittinge at the right hand of God that thou make intercession for vs. Aug. Confes . This is proued by Scripture. Ifa. 4. Malach. 3. Math. 12. 1. Corinth. 3. Machab. 12. Pfal. 76. Luc. 11. Daniel. 4. Philip. 4. Eccle. 4. 6. 2 Reg 28. Pfal. 118. Marc. 12. Apoc. 5. Math. 5. 1. Ioh. 5. Apoc. 5. 3.13. This is also proued by soe manny apparitions of the dead, made vnto those that were liuinge in this world, defiringe them to praye for them, of which S. Gregorie makes mention in the 4. bookes of his Dialoges, and venerable Bede in his 5. booke cap. 13. cap. 14. and 15. also in his fourth booke. cap. 25.

Ecclesiast. hist. gentis Anglor. Touchinge the Popes Authoritie, in releafinge of foules out of purgatorie.

CHAPTER II.

He learned deuines doe teache, that the Pope dothe, and law-GG and fully may applie, vnto the foules departed by his keies, some

parte of the churches treature which con-Afteth of Christes satisfaction, and the satilfactions of other of his faincts, by which they that are departed, as they have neede, may receaue benefitt: For the due vnderstading whereof, there are two things; The one is, a sentence of absolution definitiue, pronounced vpon the person penitent; The second is, the recompence of the dept of finne, remitted by the faid absolution, through the application of the churches treafure, by the power of the officers keies: none of these two ioyntlie can euer be exercised vpon any person not subject, though the one may. For absolution cannot properlie be given nor be fruitfully receaued by any man, not subject to the geners regiment. But the application of the treasure, may by the keies procure mercie for them, that be Indulgenin neede (per modum suffragij) so that, the ce. Popes doe not absolue any man departed absolutly, but only offeringe in the person

Lib. VI. The Theater of Catholick of Christ to God the judge of all, the death of his owne fonne, withall the aboundant price of his passion and grace, and the satisfaction of his faincts, for to procure mercie and helpe for the faithfull foules, that are in that diffresse of the furnace of purgatory, as the like is done with great pietie in many Rof. con. other holy actions of religion, continuallie practifed in the church, for the mutuall helpe one of another.

Luib.

Col. t.

2. Soe S. Paule faith. I reioice in sufferinge for yow, and doe accomplish those thinges, that want of the passions of Christ in my fleshe, for his bodie which is his church: not that any thinge was wantinge to Christes passion or the merittes thereof, for he lufficientlie sarisfied the eternall father, de rigore institue; in the rigor of instice; but that the affictions and torments that the faincts doe suffer for the chuch, should be added and ioyned vnto Christe his actions, in his fufferance, and troubles, to encreale, and augment the treasures of the church, to be disposed and imparted to all the members thereof, for allayinge and affwaginge the dreadfull paines due vnto our finnes:out of which treasures and riches, soe many indulgences are granted by the cheefe pattors thereof. For this purpole the indulgences

Genes. 25. nowe in the lawe of grace, were figured by the iubily of the ould lawe; vnto which agreeth the gloffe of S. Ambrofe vppon that

place.

place. Suppleo reliquias preffurarum Christi in carne mea, pro corpore eius quod est ecclefia, I doe make vp the reliques and fragments that lacked of the palsion, and tormets of Christ in my owne fleshe for the churche. For as fome doe abound in good workes and fatilfactions (as S. Paule) who reckoneth .. Corinth. vpp his afflictions and glorieth in them, and lob who faith that his pennalties farr furmounted his finnes, and our bleffed ladie who neuer finned, and yet fuffred foe great dolors, foe other fome doe want and are to be holpen by the aboundance of their fellowe members, which entercourse of spirituall offices and recompence of the wantes of the one parte, by the store of the other, is the ground of the indulgence which the churche daylie difpenferh with great iustice and mercie, by their handes in whome Christ hath put the word of our reconfilemet, to whom he hathe comitted the keies to keepe and vie, his sheepe to feede, his misteries and all his goods to dispence, his power to binde and loofe, his comission to remitt and retaine, & the stewardship of his familie, to give euery one their meat & sustenace in due seaso

3. And where as heretiques faie, that the priests or others that give this grace, may receaue noe reward; I aunswere that the graces of God are not to be fould for monie, althoughe that poore priests that

ferue.

362 Lib. VI. The Theater of Catholick ferue at the Alter accordings to the scripture, must liue by the alter. S. Thomas saith that indulgence may proffit one two man-

D. Thom. Supple. 3. p. q. 61. artic. 10. fcip. q ar. 1. q. 16. ar. 3.

that indulgence may proffit one two manner of wayes. First principally and directly it proffits him that receaues the indulgence vid. when he doth that, for the which indulgences are graunted: as when he vifitts the sepulcher of some Saincts. Secondarilie and indirectly the indulgences doe proffit one, when for his fake one performed that which was the cause of grauntinge the indulgence. But if the forme of the indulgece be fuch as who foeuer that will perfourme this or that, he that accomplisheth the same shall have the indulgence, he cannot transfer the fruit of the indulgence vnto another, because he cannot applie the vniuerfall intention of the church by which all comon and vniuerfall suffrages are comunicated, and applied, but if the indulgence be of that fourme, that who loeuer doth this or that, for his father, or any other that he thinckes good, that is detained in purgatorie, shall have so much indulgence, such an indulgence is not onlie available for the liuinge, but also for the dead, for the church hath asmuch power to conferr and bestowe, the fruit of her comon fuffrage voto which, the indulgence doth relie, vppon the dead as vpo the liuing. thus farS. Thomas as aforfaid And foe faint Augustine faith, that the suffrages doe proffit those that are in a meane betwixt

and Protestant religion. betwixt good, & badd, but fuch as S. Thom. faith are in purgatorie: for the paines of purgatorie are to supplie the satisfaction which was not fully accomplished in this life, and foethe worke of one may fatilhe for another, whether he be dead or alive, for as S. Greg. lib. Gregorie faith, God doth change his fen- moralium tence, but not his councell as may appeare of 6.23. the Niniuites, Achab, and Ezechias, against whome Godes sentence beinge given, was changed and reuoked by his mercie.

Whether it be against the lawe of God, to forbid Priestes to marrie: and Whether volves and votaries are rather the invention of men, then the ordinance of God.

CHAPTER III.

Ouinian aboue 1000. yeares a goe, 1. Tim. 4.7. alleadged S. Paule, as protestants doe now faying, that time should come, when men erringe in faith, should prohibit marriadge: by which doctrine many Nunnes at Rome (as S. Hierom against Iouinian and S. Aug. in his booke Aug. lib. affirmeth) were missead and brake their vowes, and rann headlonge vnto all turpitude Tertul li. of lenfualitie. But this text of holie scripture, Prafcrip. is expounded aswell by those fathers, as by chryf. 12. others, that he meant of fuch as should say, in 1. Tim. that mariadge in his owne nature should be Irene, lib.

de harefib.

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ref. 21.40 Hiero c. I. con TA. Louini Eph4 17. Ber. ferm.

60. in cat.

Ang. be euill as the old hereticks laid, Tatian, Marcian, Manicheus, with their disciples. Eucratites, Patricians, Eubionites, Prilcilianists, and others. Yeathe Church doth reverence s. marrimonie beinge one of her 7. Sacramers, Ele. 1. ep. more then protestantes, for they make noe Sacrament thereof: and shee doth only forbidd breach of profession and violatinge of a vowe made once to Christe.

Jee Sonwers Course Dro:

2. Another place they alleadge against the vowe of Chastitie, which is that of S. Paule: Melius est nubere quam vri, it is better to marrie then to burne, but this is spoken of fuch as are free persons, and not of professed persons, as all writers doe expound. Soe Saint Gregorie faith, if they cannot fuffer the tempestuous waves of tentation without wreake of their faluation, let them betake them to the porte of marriadge, for it is written. Melius est nubere quam vri, it is better to marry then to burne. S. Ambrose vpon this place hath these woordes. Vri eft desiderijs agi & vinci, ne vincamut autem in noftra potestate eft per Dei gratiam: to burne is to be vexed with concupifcence, but that wee may not be ouercomme, is in our owne power, by Godes grace . But this is noe new practife of malignat heretiques, to mantaine deteftable luxurie, vnder the coller of lawfull matrimonie. For as Eusebius saith of the heretick Cerinthus, because he was given to the bellye and senfualiand Protestant religion.

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fualitie, he framed and coined scripture accordinge to his vitious fancie. The faid Iouinian faith . Raro ieiunate , crebrius nubite: fast seldome, marrie often. He and Vigilantius faid, that there was noe difference betwixt virginitie and marriadge. Iulian the Apostate setteth downe by lawe, as our Apostates fer forth by preachinge, the rauishing of virgins, the deflouringe of facred Numes, the breaking of vowes made vnto God, the compellinge of votaries dedicated to his facred feruice, to forfake and leave of what they have folemly promifed,

and firmlie purpoted.

But S. Mathewe faith, that the Apottles forfooke all and followed Chrift, yet our newe ghospellers forsooke Christ and tooke the word only vppon these wordes. Melius est nubere quam vri, better it is to marrie then to burne. I would they would vie S. Paule his medecine against their burninge concupiscence. Castigo corpus meum &c. I chastice my bodie and I reduce my flesh in the seruitude of the spiritt, least that preachinge pennaunce vnto others, I should become reprobate my selfe. Dauid also did vie the same, when he said : Operiam in ieiu- Pfal.68. nio animam meam, & pofui vestimentum meum cilicium. I couer my foule with fastinge and my bodie with a heare cloathe: doe you but so, and yow shall have godes grace to refiste all the occasions of the world, temptatios

366 Lib. VI. The Theater of Catholick of the deuill, and alurementes of the flesh as S. Paule had, vnto whome God faid. s.Cor. 12. Sufficit tibi gratia mea , it sufficeth to have my grace, God is faithfull who will not fuffer vs to be tempted aboue our strenght, for as Christ saith, the kingdome of heaven fuffereth violence, and none can gett it, but by force : nemo coronabitur &c. none shalbe crowned vnlesse he shall fight lawfully; Therfore S. Gregorie faith . Fortitudo inftorum est carnem vincere &c. The fortitude of the iuft, is to master his fleshe, to resiste the appetites of his proper will, to extinguish and despise the delightes of this life . I would they had taken example by the ferpent, who to cast off her old skin fasterh three dayes, and then doth wreast her bodie through a narrowe hoale, and foe doth cast away the old rugged and withered skinne, and a newe presentlie doth growe, and fo S. Paule bids vs to doe the like when he faith. Induste nouum hominem; put on the new man which was created accodinge to Godes Image in iustice and fanctitie of life; for he said in another place that our sanctificarion is the will of God, that we should abstaine from fornication, and that by the narrowe way of pennaunce wee must enter into life. And then might you faie with the said Apostle. Omnia possum in eo qui me confortat. I can doe all thinges in him that doth strenghten me; whosoeuer destroieth the temple

and Protestant religion. temple of our Lord, God will destroie him. Moiles spake vnto the Leuiticall priests, be you holy, because your Lord God is holy; be you cleane that carrie the vessells of our Lorde.

4. Now the continencie of priestes is plainlie proued by the lawe of God. Qui cor. 7. fine vxore est follicitus quomodo placeat Deo, he that is with ath a wife is carefull how to please her, and soe he is deuided. S. Paule saith, It is good for a man not to touch a woman. Our Saulour faith, there are Eunuches which gelde themselues for the kingdome of heaven. Wherfore it is good to be fole and fingle wherby one may with greater libertie pray vnto God, administer the Sacraments, and be more liberall to the poore. For S. 1. Cor. 7. Paule willeth a Priest to keepe hospitalitie, but his wife and children would not suffer him that is weded to performe the fame. S. I. Timoth. Paule biddeth Timothy to keepe himselfe 4. chaft, but the wife will faie . Redde debitum, render coniugall debt . Saint Paule forbiddeth widdowes to marrie, that have vowed chastitie . Vouete & reddite, vowe Pfal. 75. vnto God, and performe the same saith the prophett. The priestes of the old lawe notwithstandinge that for speciall causes they might marrie, for that priesthoode went 1. Para. then by fuccession, and not by election, as 14. ours doth, yet duringe the tyme of their office in the temple, they were separated both

h

from

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from wife and all their familie. It is written Luc. T. Exed. 11. that it was not lawfull for the lewes to eate.

anny parte of the Pascall lambe, vnlesse they had their loynes girded vid. vnleffe they li-

1, Reg. 21 ued chastlye. Abimelech would not give the bread of propolition to Dauid, before he tould him that both he and his companie did not latelie touch their wines, faying. If they be cleane from woomen lett them. eate: wherupon S. Hierom vppon the first Chapter of faint Paule to Titus did alleadge that place fayinge. Tantum interest &c. There is so much difference between the loaues of proposition and thebodie of Christe as betwixt the shaddowe and the bodie. 5. Who

Ang. fer. 37 ad fra sres.

knoweth nor that S. Paule counfeled enen the married men of the riotous Towne of Corinthe, to abstaine from the vse of marriadge a certaine tyme for prayer fake? much more the priests should allwayes abstaine, because they are bound allwayes to praie for the people, as S. Ambrose laith. And S. Ierom faith, if the laytie ought not to praie vnleffe he abstaine from the dutie of wedlocke, the priest that must allwayes offer sacrifice and praie must allwayes also abstaine &c. And S. Basil saith, that the chaste and sole life, is like to God himselfe.

But the Protestant Apostates, do colour the satisfaction of their carnall lusts with S.Paules wordes, fayinge. That a Bishopp must be the husband of one wife.

Wherto

1 hm: 1.2.

Wherto I aunswere, that when the Apostle would have all priestes chast, as was S. Timotheus, Titus, Euodius, and faint Clement, and although in those dayes the profession of virginitie, & chastitie begon, foe as there were but fewe Virgins, yet the Apostle would have that such as should be chosen Bishopps, should be either of those that were but once married, or who after his wives death, was at libertie, or by confent of both man and wife, both of them lived chafte, as I haue knowen many laymen to haue don the like. And this was the mynd of the Apostle as the protestants themselues cannot denye. And so S. Hierom saith. Cofiteris non posse effe Episcopum qui episcopatu fi- Hier. ad lius facit; you confeile (laith he) that he cannot be a Bishopp which begettes children in his bishopricke, otherwise, he shall not be accounted a married man but an aduouterer, soe the Apostle did reach and all antiquitie: thus farr, S. Hierom and S. Epiph. 17. ad perago. The faid S. Hierom writeth that the Apostles were single, or els vsed not S. Hieron. there wives which they before married san- epift. 10. ctum facerdotium, faith faint Hierom the holie Hier. conpriest-hoode proceeded of Virgins, if not of ira loui. virgines, yet of such as lead a solitatie life, if lib. 1 c.19 virgines could not be had yet fuch should conc cars. refraine from their wives, or ells thole that 1.cap. 2. were widdowes beinge neuer married but, once, and foe it was observed in Affricke,

Lib. VI. The Theater of Catholick Italie, Fance, Spaine Greece & Afia in Egipt, & in al the east as may appeare by Concilium. Eliberti: ca. 33 Epiph. in canpen. & in heref. 59. contra Catharos Hiero. contra vigil. cap. 1. Bibliander in pref. Epiftolaru Zuingl. & Oecolamp. Caluine also hath these woordes . Fateor ab vltima memoria hoc fuisse obseruatum, I confesse that was observed from the beginninge, that they tied themselues by a vowe of continécie, who dedicated themselues to godes

Martyr de votis

Magdeb.

cap. 4.

Cal.lib.4.

inflit.c. 13

feruice, and this was observed in the old tyme. Peter martyr, another protestat saith, pag. 490. that in the tyme of S. Clement of Alexandria, which was next vnto the tymes of the Apostles, that people professed chastitie hift. Cent. 5 and vowed continencie. Madeburgenses and Beza, in prefatione nouitestamentiprincipico-

densi, do wittnesse thus much. 6. Lastlie, the only cause why the protestantes would have priests to marry is, because they thincke that it is impossible for them to live chafte, and that wedlocke should be a remedie against luste, but filthie raginge concupiscence is not taken awaie or anny thinge abated, by the operation and execution thereof, but rather by his contrarie vertue, as may appeare, by a certaine apostate Priest, who fallinge vnto Lutheranisme obtained the encombencie of a parish church in Germanie and married a wyfe, whom within a litle after he murthered, for that his filthie luste was not satisfied therby, and

and that foe he might be more free to pur- Suring. chale another: but the murther being knowe and beinge demaunded what was the reason that he comitted such a wicked acte, heanswered that the disordered appetites of luste amoungest the ghospellers, are not restrained by one wooman as yow may see by experience, that one vice is not taken away or restrained by another vice, but rather by his contrarie vertue. I would these minifters had vsed those meanes to bridle their filthie luste and ouercome the furious paifion of fleashly pleasures as S. Paule and other holy Sainets did sayinge. Castigo corpus meum & in feruitutem redigo carnem meam; I chastice my bodie and I reduce my flesh into the seruitude of the spirite, or as Christe couselled to geilde themselves for the kingdome of heaven, but foralmuch as they im- cal, lib. t. brace the wicked doctrine of Caluine, that it infis. cap. is a finne for a man not to finne, and in ano- 18. ther place, that to restraine any defire that comes vnto a man, is to refift God and to finne, for that God is the efficient cause of all euill woorks, this mortification and punishinge of the fleash cannot sounde well in their eares, whose doctrine & life is repugnant to mortification, religion, discipline, & all woorks of pennaunce.

Whe-

Whether wee ought to confesse our finnes to priests, and Whether that priests cannot remitt or for give them.

CHAPTER IV.

He opinion of protestants is difproued by learned S. Augustine layinge. Let no man make doubt

of the priestes right in remission of finnes, seinge the holie ghoaft is purpo-

Cyril lib. 52. c. 56. in loan.

fely given them to doe the same: it is not absurde saith S. Cyrill lib. 52. that they forgiue finnes which have the holie ghoafte, for when they remitt and retaine, the holy ghoast remitteth and retaineth in them: the which they doe two wayes: first in baptilme: and afterwardes in pennaunce. I doe not wonder, when Sathan by his members, labours to destroie all religion, that he should goe about also to abolish the cheefest piller therof which is this Sacrament of confession, instituted by our Saujour for the cheefest consolation of our troubled foules. For when the Apostles were gathered together in one place after Christs resurrectione faid vnto the. All power in heauen and earthe is given vnto me, as my father did send me, soe I send yow, he breathed vppon them, and he faied vnto them,re-

ceaue

ceaue yow the holie ghoafte, whose finnes you shall forgiue, they are forgiuen them: and whose you shall retaine, they are retained. And when our Lord gaue power and authoritie to priests to remitt andretaine finnes, it is manifest that he made them judges of our foules, as may appeare when Lazarus was railed from death to life, loh. 11. and beinge tied hand and foote in the graue, cap. vit. he said to his Apostles, loose him and let Aug. srac. him goe. S. Cyrill and S. Augustine applie 44. in 10this to the Apostles and the priests autho- annem. ritie of absoluinge sinners, affirming Christ to receaue none into the churche but by the Aug. de priests ministrie: and soe he comaunded the falfapalepers to shewe themselves to the priests, nit c. 19. and to submitt themselves vnto their iud- & fer. 8. gment.

2 This is declared also by the actes of Domini. many of them that beleeved and came confelsinge and declaringe their deeds: also by S. Marcke when all the countrie of lurie Marci. 1. went vnto S. Iohn confessinge their sinnes which was not don by a generall confession but by a perticuler confession of them. S. Iames also doth proue the same saying. Is any man ficke amounge you, let him bringe in the priestes of the church, and if he bein finnes they shalbe forgiuen him. Your owne comunion book ehath the plaine wordes of absolution, the wordes be these. Our Lord Iesus which hath left power to his

Aa 3

de verbis

church

Lib. VI. The Theater of Catholick 374 church to absolue all sinners which trulie repent and beleue in him, of his great mercie forgiue thee thine offences, and by his authoritie comitted vnto me, I absolue thee from all thy finnes In the name of the father the sonne and the holy Ghost. S. Aug. saith. Aug. lib. Some thinckes that it is enough for them 2.de vifi. to confesse their finnes only vnto infirmorii which knowes the fecreattes of euerie ones cap. 4. 6 harte, because either for shame or for some lib. 1.c. 2. other cause, they would not vnfould their offeces vnto the priestes, vnto whome God haue giuen sufficient authoritie to discerne betwixt leper and leper, but I would not haue yow be deceaued or confounded, for confessinge thy finnes before the viccar of our Lord. The same he confirmed further Aug. lib. faying. Let no man fay I confesse before God 50.bomil fecreatlie, God knowes my harte, who will pardone me, if that be foe, faith he, in vaine

Amb.li. 1. de pana

cap. 2.

49.

tatione

of the kingdome of heaven are given to the churche. S. Ambrose also refellinge the herefie of the Nouatians, which taught that God neuer gaue power to any to remit finnes faith. God bid vs to obey his ministers, and by doinge foe wee honour God &c.

it is faid: whose sinnes soeuer yow forgiue they shalbe forgiuen, in vaine also the keies

Chryfoft. bomil 29. ad populum.

3. This is also proued by S. Chrisoftome who faid that trewe pennaunce doth caule a poore finner to fuffer all thinges willinglie: in his harte, perfect contrition,

in his mouthe confession, in his workes all humanitie: for, faith he, this is a most fruictfull pennaunce, for by what meanes wee have offended God, by that meanes also wee should be reconsiled voto him vid. by our harte by contrition, by our mouthe by confession, by our acte throughe satisfaction. Holy councells also as the councell of Florence, have determined this truth, and all the fathers of the church as, S. Cyprian Epiftola 10. Epistola 15. Epistola 1. 62. cap. 52. Hugo aduer sus luciferanos Cyp. lib. de lapsis 15. Orig. in leuit homil. 2. & pfal. 32 Aug. Epiftola 54. Socrates lib. 5. cap. 19. Zozo. lib. 7.

4. Againe, by takinge away from the christians the only bridle (which is this sacramentall confession) that should curbe and restraine them from their wickednes, they give occasio that they runn headlong to all diffolution & wanton exercife; which the protestantes of Germanie perceauing by experience to be true, they requested the Emperor Charles the 5. being then at Norimberge, that by his imperial authoritie he in 4.d. 18. would cause cofession againe to be brought 4.1.47.1. in: wherat Sotus a learned divine beinge with the Emperor, did auniwere laughing, and faid: if by the lawe of God, men are not bound to vnfould their finnes to a prieste, nor by that lawe the priest can absolue, as they faid, how can they be compelled therunto by the precept of man, for by humaine

Aa 4

376 Lib. VI. The Theater of Catholick maine precept noe man will reueale his fe-

creat finnes to any man?

5. Pacianus answereth the heretiques that fay God only remitreth finnes. Sed & quod per facerdotes fuos facit, ipfius potestas est; and a little after he faith, that as not only the Apostles doe baptize but also their successors, soe not only they remitt sinnes but also their successors . Paulinus in vita Ambro. S. Ambrole hearinge confessions, wept as the penitentes confessed their sinnes, and by weepinge moued them to contrition. Tertulian tells, how the christians in his time kneeled to the priefts for remission . S. Hie. ronimus epist. ad Heliodorum. God forbid that that I should speake ill of priests who succeedinge to the Apostles, by their holy mouth, doe make the body of Christe, by whome wee also are christians, who having the keies of the kingdome of heaven, doe in some sorte judge vs before the day of judgment. Vict. 2. perf. Vand, recounteth how whe the priests were banished by the Arrias the carholique people cried out moste lamentably, to whome doe yow leave vs miferable, whiles you goe to your crownes? who shall baptife thele little ones, with the fountaines of everlattinge water? who shall give vs the guift of pennaunce and freevs from the baundes of finne by the indulgence of reconfiliation? because to yow it is laid. Whatfoeuer yow shall loofe vpon earth shall

shall be loofed in heaven. Our Saviour gave to his Apostles & consequentlie to S. Peter power to remitte finnes, whose finnes yow forgiue &c. and feinge the Pope is the lawfull fucceffor of S. Peter, it followeth that he succeded to him in his authoritie. And although the hereriques doe aunswere that this power was given them by baptisme and preachinge, yet it sufficeth not, because this pouer was given them in distinct places from the place alleadged, to witt in the last place of S. Mathewe, and S. Marcke, his ghospell: and although by baptilme & preachinge the Prieste in some forte remitteth finnes, yet he cannot remitt the finnes comitted after baptisme, which cannot be reiterated, and neither by baptisme or preachinge can he be faid to retaine finnes.

Whether fastinge from one sorte of meate, more then from another, or for to vee any observation therin, be superstitious accordinge as protestants doe affirme.

CHAPTER V.

1. 65.66 Erius the heretique, as S. Ati- Ang lib. gustine and S. Epipha. lay, de- de heres. fended this doctrine against the Epiph. he-

and his followers doe now a daies, for that, lay they, they would not submitt themselMatt. 15. Mar. 7.

Lib. VI. The Theater of Catholick ues to any thinge that the churche comaunded. They alleadge scriptures for themfelues, as the wordes of our Saujour, not that which entreth into the mouth defileth a man &c. Aso they alleadge for themselues for breakinge of falts the 14 chapter of S. Paule: also S. Paule to Timothy. In the last tymes men shall departe from the faith, attendinge to spiritts of error and doctrine of deuills, speakinge lies in hipocrisie, forbiddinge to marrie and abstaine from meates which God created &c. To all which I aunswere with S. Augustine, that catholiques doe not abstaine from certaine meates, for that they esteeme any meat vncleane, either by creation, or by iudaicall observation, but they abstaine for chastisinge of their concupiscence. It is sinne only which properly defileth man, and meates of themfelues or of their owne nature doe not defile, but by accident they make a manto finne, as the disobedience of Gods comaundements, or of our superiors who forbidd some meates for certaine times and causes, is a finne: as the apple which our first parents did eate, though of it selfe it did not defile them, yet beinge eaten against the precepte, it did defile, for neither flesh nor fish of it selfe doth defile, but the breach of the churches precept is it which defileth. Andas for S. Paule, he speaketh as S. J. Timosh. Chriostome said, of the Manichees, Eucra-

Aug. lib. de movib. Ecc. Cash. сер.33.

Genef. 3. Chryf. bomil It. in.

tites

and Protestant religion.

tites and Marcionistes, and S. Ambrole ad- Epiph.hedeth vppon this place the Patritians: also S. 70 45. 16. Epiphanius, S. Hierom S. Augustine and ge- 61. Hier. nerally all antiquitie affirme the fame, both comra lo. of them, and also of the heretiques called win cap. Apottolici, Ebiointes and the like, whose Aug heherefie about marriadge was, that to vie the

act of marrimonie was of Sathan.

2. Touching the prohibition of meates, or vie of certaine creatures, made to be eaten, there were many opinions, the first was of Philosophers, Pithagoras, Empedocles, Apollinaris, Porphirius and others, who condemned the vie of meates, as of beaftes, for that they thought that al beaftes had reasonable soules, and that they passed from bodie to bodie. The second was of heretiques which condemned the vie of these meates, for that they said they were created of the divill, and not of God, as Marcion, Tatian, and Manichees: against whome S. Paule his meaninge is to be conf- 1. Tim. 4. trued in the faid place of Timothy, as it is declared in the Canons of the Apostles, and in the councells of Ancira, Gangrenfis, the Epiph. befirst of Toledo, and Braga, as also by Epipha. ref. 42. The third opinion touchinge prohibition 47. of meates was, of certaine christians in the beginninge of the churche, and after the publishinge of the ghospell, who thought that christians were bound to abstaine from luch meates as were prohibited by the old

lawe.

Lib. VI. The Theater of Catholick lawe, of which opinion S. Paule speakes in the 14. chapter to the Romaines, which he disproues as well there, as in the Actes of the Apostles. Soe that by these places of scripture misaplied, they goe about to abolish all fastinge, which our Saujour and all holie people as many as euer were in this world did obserue, and begon and finished their heroicall workes withall: for our Saujour fasted 40. dayes, S. John did abstaine from all delicate meates and drinckes, the Recabites and Nazaretts are comen-M45.3.11 ded in holy scripture for their fastinge, also the Niniuites for their fastinge were pardoned, S. Iohns disciples fasted, and Christ faid to his disciples, that they should observe the same after his departure from them. Mat. 9.14 3. Now the difference of the fast of the Aug. li.5. churche of God, and of heretiques, Saint Augustine declareth and Theodoretus, alfo S. Bernard, supra Cant. fer. 66. Epipha. in lib. de compend. doctrine catholice, for he faith Theod. in that in the church there was great difference Episo. diof fastinge, accordinge either to the vowe or decretorii mortification of euerie one: some fasted fro all kinde of fleash, some falted from eggs and all white meates, some from any thing that should be fodd and from all kinde of fruictes, for before the flood noe wine was

> droncken, noe fleash was eaten. And all the poore people either in the old lawe or in the lawe of grace, did observe this faste. Moises

> > and

AA. 10.

Mait. 4.

Mar. I.

Num 6.

Iere. 35.

lona 3.

contra

cap. 5

Faultum

minorum

c.de abft.

14.

15.

and Elias fasted 40. dayes ether of them. Samuell was comaunded he should drincke noe wine. All the priestes that wereimploied in the misteries of the church, were forbidden to drinke any wine, or any thinge elle that should distemper them. Iudith, Hester, Daniell, and the Machabees, by their fastinge haue archeeued and perfourmed those worthie exploites which are registred in holie scriptures. Againe wee are bid by Ioell to turne to God by fastinge. Pfal. 63. Dauid faid that he couered his foule with fastinge. The instification of a christian in this life as S. Augustine saith, is fastinge, Aug. in prayers and almeideedes: and therfore the Pfal. 4.2. catholique church, as she ordained certaine times of prayers, foe shee ordained certaine dayes and certaine tymes of fastinge, not without fignificant misteries correspondent to euerie time.

4. Also she hath made a prohibition of certaine meates to tame the wantones and exorbitat luste of our fleashly inclinations, disposinge and impellinge the spiritt to yeld vnto her consent, aswell by the suggestion of Sathan, as her owne delectation, and fo to make our poore foule which otherwise ought to be the harbenger to intertaine the inspiration of the holy ghost, to recease the Suggestion of the divil, & her filthy delectation, the I fay hath prohibited certaine meates, therby to deliuer the spiritt from the ftinge

Lib. VI. The Theater of Catholick flinge of the filthie motions of concupifcence and fenfualitie, and to humble the fame vnto the lawe of God and rule of reafon. S. Augustine faith, the church doth Aug.cont. with great reason abstaine from certaine Manich. meates certaine tymes, as Dauid, cum mibi P/al.34. molesti essent &c. when those carnall motions did vexe me. I did weare haire cloathe and did humble my foule with fastinge. S. Paule when he was attatched with these carnall motions, he praied vnto God three 2 . Cor. 6. tymes, he chastised his bodie, and yet he was the elected vessell of God. And in another place he faid; let vs exhibit our felues as the ministers of God in watchinges, faltinges and chasticements, for such faith he as are the members of Christ, they crucifie the flesh with the vices and concupiscence Matt. 9. thereof:our Saujour also said, that notwithstanding the Apostles should be replenished AH. 13. with the holie ghoafte, yet they should fast. Matt. 7. He faid also that certaine divills are so terri-

Luc 5.

Fault.

Gal. S.

fastinge and praier, and therfore the Angell faid vnto Tobias, that praier with fastinge is Daniel. 9 good, and Daniell by fastinge did prophese foe many things to come of the militant churche.

> 5. He is a bad patiet that doth not abstaine from certaine meates certaine times, accordinge to the rule and prescripte order of

ble to offend, and foe dreadfull to tempte vs, that they cannot be ouercome but by

his

and Protestant religion.

his corporall phisition, concerninge, his bodilie disease: andis not he abad christian that doth not obey the comaundemer of the church & his ghostlie phisition touchinge the spirituall sicknesse of the soule? and yet fuch is the protestant who is for fleashlie given, that he would not abstaine his carnall appetites from fleash vpon good friday. A certaine Irishman beinge sent ouer by the Lord deputie of Ireland, to a great noble man in England with grehounds, the faid noble man havinge asked of him what meate those grehounds were wont to eate, and the man having told him certaine diftinctions of meate, the noble man faid, that by that observation of diett, they were papifts doggs; the Irishman said, they were as good protestants doggs as any were in all Ingland, for faid he, they will not refraine from any flesh vppon good fridaie.W herein these heretiques imitate Aerius, who would Amb. lib. not haue the christians to obserue any time & ieiun, offastinge, as S. Epiphanus said, and ther- cyp. de fore by him and others condemned for an ieiun . & heretique, as also Iouinian for that occasion, was condemned for an heretique by S. Hierome.

6. But wee ought not to transgresse the the bondes and decrees of our auncestors and elders, therfore wee ought not to followe Luther, who said he would not faste because as he said the Pope biddeth the same.

Bur

Hieron.
Epist. de
consecrat,
dub. 5.
Can, 68.
19.
Mogunt.
cap. 35.
Tollet. 8.

loel. 2.

cap. 9.

S. Athan. lib ad Virgines post iniciñ.

But it is the discipline and custome of the vniuerfall church to fast the lent, the aduents, the eues of the Apostles, and fridaies and Saterdaies, and this from the begining. So the Canons of the Apostles doe teach, and holie councells as Gangrenfe, Mogunt. and the councell of Tollet, which excommunicated all fuch as would despile the ecclefiafticall conftitutions touchinge fafting, or that without ineuitable necessitie should eate flesh in lent time; the prophett confirminge the same, folemnize and institute a faste, wherin the christians ought to obey & beleue the church according to the faying of S. Athanasius, who hath thies wordes. If anny will come and fay vnto yow, doe not fast often, least yow should be more feble and weake, doe not beleeue them nor harcken vnto them, for the enemie of mankinde doth make an instrument of them to whisper and suggest thies thinges, remeber that which is written, when the 3. children, Daniell and other were brought in captivity by Nabuchodonosor kinge of Babilon, it was comaunded that they should eate of the meate that was prepared for the kinges bord, and that they should drincke of his wyne, Daniell and the other 3. boies, would

not be polluted or defiled with the kinges table: but they faid vnto the euenuche who had charge of them, give vnto vs of the rootes of the earth: vnto whome the euenuch

faid,

Lib. VI. The Theater of Catholick

faid, I feare the king, which ordained and appointed meate for yow, least that your countenace should appeare and seeme more leane and pale then that of the other boies, which are fedd at the kings boord, and foe should punish me, vnto whome they did faie, trie your feruants tenn dayes and give vnto vs of the rootes of the earth, and he gaue vnto them pulle to eate, and water to drinke, and brought them before the kinge, and they feemed more beautifull then the other boyes which were nourished by that kings royall meate. Doe yow fee what fastinge doth? it heales diseales, and drieth distillations of the bodie, it chaleth awaie divills, expelleth wicked thoughts, makes the mind clearer, it purifies the hart, it sanctifies the bodie, it bringes a man into the throne of God; and least that yow should thincke that this is rashlie spoken, you have restimonies of this in the gholpell pronounced by our Sauiour, when the disciples did aske how vncleane spiritts should be cast forth, our Lord did answere, this kind is not cast forth but by praiers and fasting therfore fasting is the food of Angells, and wholoeuer vieth the fame, he is thought to be of an angelicall order: thus farr S. Athanafius.

Whether the Protestant assertion be true, Dbich affirmeth that generall councells can erre.

CHAPTER I.

Hen anie controuersie either

of state or the publike weale doth rife in any como welth, the princes with all the state thereof assemble together, and whatsoeuer is ennacted and decreede by them, the reft of the subjectes must observe and obey the fame. Soe in any controuerfie of religion, when the cheefe pastors and prelates of the church who have more power, and authoritie of God then all the princes of other common wealthes, beinge assisted by his bleffed spiritt, whatsoeuer they have decreede for the good of the churche and the weale publike of Christendome, their subiectes (if they be of Christe his flocke) ought to submitt themselves to their definition and determination. Soe in the actes where the first christian councell was Leone & held, and afterwardes in euerie age as occa-

chal in actes where the first christian councell was leone to held, and afterwardes in euerie age as occa6. Synodes sion served, the councell of Chalcedon, and act. 17. the fix generall councells, and S. Celestine the Pope auerreth, that generall councells pa epist ad are by manifest declaratio shewed by Christ Conc. Eph.

Toles. 3. in these wordes Math: 15. When soeuer 1 Do or thu

S

h

three shalbe gathered together in my name, there I shalbe in the middest of them . The Apostles which were replenished with the holy ghoafte, did celebrate the first councell by the inspiration thereof, when they said . It seemeth good vnto the holie ghoaste and to vs.

2. There are four fortes of councells, fome whereof be generall, some nationall, Aug. li.z. some prouinciall, and some diocessiall. Of de baps, the three formest S. Augustine makes mention, of the laste the councell of Toller. The generall councells are fuch as when all the Bishopps and prelates of the whole world, vnlesse they be lawfully letted, doe assemble, and the Pope or his legate ought to be President. Nationall, is when the Prelates of one kingdome and the Primate and Patriarche of that kingdome doth affemble together. Provinciall is of one Province. Diocefiall, is of one Diocesse. General councells approued are reckned 18. in number. The firste is of Nyce, which was celebrated from the yeare of our Lord 328. vnto the yeare of our Lord330. which was the 15. of Siluester the Pope, and the 20. of Constantine the Emperor, in which there were 318. Bishopps. The fecond councell of Constantinople, which was celebrated against Macedonius that denied the deitie of the holie ghoafte. S. Damasus beinge Pope and Theodosius the great Emperor . There were 105. Bif- Profper in hopps and 4. Patriarches, Nectarius of chronice,

e

Is

ift

B b 2

Constan-

Prosper in Chron. Socrates lib. 7.

Paulus Diaconus in vita eiusdem.

Ibid. lib. Rom. rer.

388 Lib. VII. The Theater of Catholick Constantinople, Timotheus of Alexandria. Miletius of Alexandria and Cyrillus of Hierusalem. Anno Domini 382. The 2. of Ephefus, Celestinus beinge Pope and Theodofius the yonger Emperor, Bishopps 200. Patriarches. 3.vid.S. Cyrill. of Alexandriathat was the Pope his Attourney, John of Antioche, Iuuenall of Hierufalem, against Nestorius Bishopp of Constantinople Anno 434. The 4. of Calcedon against Eutiches, Leo the first beinge Pope and Matianus Emperor 454. accordinge the computation of Mathewe Palmer, Bishopps there were 630. The 5. of Constantinople Vigilius being Pope and Iustinian Emperor. The 6. of Constantinople Agatha beinge Pope, Conftantine the 4. Emperor Anno 681. against those that held one nature only in Christe, The z. of Nice. Adrian beinge Pope against Imadge breakers: Anno Domini 781. in which there were Bishopps 360. The 8. of Constantinople Adrian the 2. beinge Pope and Basilius Emperor : Anno Domini 87. Theg. of Lateran Celeftine the 2. being Pope and Harrie the 5. Emperor, wherin there were 900. Bishopps Anno 1123. for the recouering of the hely land. The 10. Lotherius 2. wherin there were a thowland Bishopps Anno 1237. Innocentius beinge Pope and Lotherius the Emperor. The 11. of Lateran Alexander the 3. Pope and Fredericke the first Emperor for the reformation of the church against

and Protestant religion.

against Waldenses Anno 1558. The 12 of Lateran against many herefies, Innocentius thez, being Pope, and Fredericke thez. Emperor for the recoveringe of the holie land. The 13. of Lyons against the Emperor Fredericke the 2 Innocentius the 4. beinge Pope, and for the recoveringe of the holie lande. The 14. of Lyons wherin there were a thowfand fathers amoungest which there were 500. Bishopps Anno Domini 1274. against the errors of the Greekes, Gregorie 5. beinge Pope and Rodolph Emperor. The 15. of Viena Clement the 5. Pope and Henry the 7. Emperor against many heresies. Bithopps there were 300. Anno 1311. The 16. of Florence against the errors of Greece Eugenius the 4. & Albert Emperor 1489. The 17. of Lateran against scisme in the time of Iulius 2. Leo 10.& Maximilian Emperor. The 18. of Trentt which was begon Anno 1545. ended 1563. against the heresies of Luther, Caluine, and others in the time of Paulinus 3. Iulius 3. and Pius the 4. Charles the 5. and Ferdinand Emperors . There were present 6. Cardinales 4. Legates 3. Patriarches 32. Archbishopps 208. Bishopps; But all heretiques refuse generall councells as the Protestants doe, and as the councell of Trent faith, noe otherwise then wicked theeues refuse the triall of indifferent jurie.

3. But we say that the holy councells of Gods church, lawfully affembled by S. Peters

Lib. VII. The Theater of Catholick Peters fuccessors not only by their personall Mass. 18 presence, but also by their legates and substitutes in the definition of faith or good manners cannot erre . For when our Sauiour said, when soeuer two or three shalbe assembled together in my name, there I wilbe in the middest of them, he added afterwardes, of a man that is incorrigible tell the church thereof, and if he will not heare the church, let him be as an ethincke or publican I meane without faith and without grace. He added moreouer in that chapter, whatfoeuer yow shall binde in earth shalbe bound in heaven, and if two or three being lawfullie affembled together in Christs name, Chrift be in the middeft of them (vid.) to assist them by his councell and light of understandinge, in those things that are necessarie for them : how much more all Bishopps and Prelates which God hath appointed to gouerne and rule his churche shall obtaine of God knowledge and vnderstandinge for that function? This argument

Concil. Chalc.48. 6 con 48.

Io. 16.

10. 14.

the councell of Calcedo did vie in an Epistle to Leo the Pope, saying. Our Sauiour did promise to send the holie ghoast that should teach the Apostles all trueth, and that he meant allso the same to the successors of the Apostles he said, that the holie spirite shall remaine in his churche for euer, but the holie ghoast doth not teach the Bishopps in private or distoyned, therfore when they and Protestant religion.

be gathered together: and therfore they fay it pleaseth the holie ghoasteand vs, which holieghoaste, is noe lesse necessarie for the conferuation of the churche nowe, then in the begininge for the fondation thereof, and therfore our Saujour faith. I wilbe with yow vnto the confumation of the world, and the gates of hell shall not preuaile against the church, which as S. Paule faith, 1. Tim. 3.

is the firmament and piller of truethe.

4. The generall councell representeth the vniuerfall church, as the affemblie that 3. Reg. c 8. was made by Salomon in the Temple, re- Athan. in presented the whole church of Ierusalem, epift de bus the vniuerfall church cannot erre, ther. ynodis fore the generall councells cannot erre . For & Seulen-Atha. S. Epipha; Euseb. S. August. doe call cie & ep. the generall councells the congregation of ad Epifco. the whole world, and the confent of the pos Affrivniuerfall churche. All fuch places of scrip- canos. ture as doe proue that the Pope cannot err fine Ancoin the definition of faith, proues also that ras. Euseb. the generall or nationall councell affem- lib. 3. de bled by his authority cannot erre. Also such vir. conft. places of scripture as proues, and teaches Aug. 11. 3. that wee ought to reverence Bishopps, as natistic. 18 Pastors, to heare them as maisters, followe Ephes. 4. them as captaines, he that heareth yow hea- Ast. 20. reth me &c. obey your rulers, be subiect Luc. 10. vnto them, and imbrace their doctrine, with Hebr. 13. many fuch places; all which doe argue that Tis. they cannot deceaue vs, or if they doe, wee

Epiph. in

B b 4.

may

may attribut the blame to our Sauiour that bids vs to obey them, and imbrace their doctrine.

Atha. epi.
Epist.
Epiph he
ves. 77
Aug. 162
Nemo ca.
de summa
vinit. &
fide catho
Gela ep
ad Episc
Sardinia.

5. This same is proued by the fathers, that the difinition of a generall councell is the last judgment of the church, from which there is noe appellation, as Athana, and Epiphanius and others with S. Augustine doe affirme, and foe Leo the Pope requested the Emperor Martianus, saying that the definition of the generall councell should never be brought in question, which the faid Martianus established by lawe. The same alto Gelasius the Pope decreed in the councell of Ephelus circa finem, and in the councell of Calchedon Act s. Canone vit. Moreouer the fathers and all councells doe teach, that they are excomunicated, and ought to be countred heretiques, that doe not rest themselues vpon generall councells, and therfore all generall councells doe pronouce Anathema, I meane the lore centure of ex-

Athan in communication against such as doe contraepift ad diff the finall decree of generall councells Episcopos as Athanasius doth wittnesse of the coucell Afri æ of Nice, and foe it is in all other councells. S. Gregor. Grego. Nazianz. doth write when the A-Nazianz. polinaristes denied that they were not herein epiftala priori ad tiques, and that they were receased in a ca-Clidonia. tholique councell, faid let them shewe this Leo epift and wee wilbe contented. S. Leo writinge ad Anato the emperor Leon faid, they ought not to tolium. be and Protestant religion.

be accounted catholique that doe refiste the councell of Calcedon. And foe he writes the like to Anatolius: and S. Basil writes that they ought to be suspected of heresie, Basil. ep. that doe cal in question the determination of the councell of Nice. S. Augustine did excuse S. Cyprian of herefie, because noe general! de bap.ca. councell defined any thinge to the contrary 18. towchinge the baptilme of heretiques. Also S. Gregorie pronounced excommunicatio Greg.li.1: against all that would not recease the de- 'pift. 24: cree of generall councells. Constantine the great in his epiftle to the churches, called the Apud Fmdecree of the councell of Nice, celestiall pre- vit. Conft. ceptes. Athanasius also said that the decree Atha ep. of the church was the divine precept which ad Epife. should remaine for euer. S. Cyrill calles it Africathe divine, iuste, and holie oracle. S. Leo faith that the Canons thereof, were ordai- ac trinit, ned by the holie ghoaft, and that the coun- Leo epift. cell of Calcedon was affembled by the holy 13. ad spiritt. S. Gregorie also saith that he reue- Anatolin renceth the first 4. generall councells, as the 4. Euangeliftes. Nicholaus the firstalfofaith, @ ep. 37. that the decrees of generall councells are inf- ad Leone. pired by the holy ghoast. S. Ambrole doth Au . Gre. affirme that wee should rather die, than wee lib. 1. ep. should departe from the definitions of generall councells. I will, faith he, followe Michaele. the decree of the councell of Nice from the ambrof. which neither death nor fword shall separat epift. 32. me. S. Hillarie fuffred banishment for the

feb. 1.3. de Cyrill.L. L. 9 54 ad Martian W epift. ad

faith

Hilar, in fine lib. de Synod. Victor, in libris trib. de perfec. Vandalic Hier. lib. cont. Luciferanos.

Lib. VII. The Theater of Catholick faith of the councell of Nice . Victor Africanus describeth many worthy martires which suffred for the decree and definition of the faith fett downe and explicated in the councell of Nice. S. Hierom also speakinge of Athanasius and S. Hillarie and other holy confessors saie. How could they doe any thinge against the councell of Nice, for the which they suffred banishment.

6. This is proved by reason, for first if the generall coucells should err, ther should be noe certaine or fetled judgment in the church, by which controuersie should be determined and descided, and by which the vnitie and concord of the church should be preserued, for which generall councells were ordained. Secondly, if there were not an infallible judgment of these generall councells, then the Arians had not bene condemned for heretiques for fayinge the councell of Nice did erre, nor Macedonius for an heretique for layinge the councell of Chalcedon did err, nor Nestorius for an heretick for fayinge the councell of Ephefus did err, nor Eutiches for fayinge the councell of Chalcedon did erre. Thirdly, wee should haue noe certaintie of many bookes of the holie scriptures, as of S. Paule to the Hebrewes, the 2. epiftle of S. Peter, the third of S. Iohn S. Iames his epiftle, S. Iude and the Apocalipes, they beinge called in queltion vntill the trueth of them was made knowen

and Protestant religion. knowen by generall councells.

That the catolique church, in those thing shee doth propound to the christians to believe, Whether they be contained in the Scriptures or not, cannot erre.

CHAPTER II.

His is proued by scripture, for Ad Tim.3 that the church of Christe is the Ephes 5. formament and piller of truethe, Apoca. 11 the spouse of Christe, the holly Pfal. 79. cittie, a fruitfull vineyarde, a highe moun- 1/a. 2. taine, a direct way, the only doue, the king- Matt. 13. dome of heaven, the bodie of Christe, and Ephe. 1. multitude vnto whome the holie ghoaste is promifed, is gouerned of Christe beinge her head, and of the holy ghoast beinge her foule, as it is fett downe by S. Paule, faying. Ephe. 4. He gaue him as a head aboue euerie church which is his bodie. And in another place he said, one head and one firite, and he faid as the husbad is the head of the wife, foe also Christ is the head of his church, for if the church had bene impeached of error, that imputation should be laide on Christe and the holie ghoaste, therfore Christ did instruct her by his said holiespirite, sayinge the spirite of trueth shall teach yow all trueth . Againe wee are 10b. 16. bounde vider paine of excommunication to beleue the church in all things, as may appeare

Lib. VII. The Theater of Catholick Matt. 18. appeare by S. Math. If he will not heare the church, let him be vnto you as an ethnick and a publican. Further more wee fay, that the church is holie, both in her profession and in the affertion of her faith, therfore chriftian profession ought to containe nothinge but that which is trewe and holie rouching faith. Lastlie, the fathers in all their doubtes and controuerfies towching faith and religion, did submitt themselves to the arbitrement of the church which they would not doe if they thought the church did err, for S. Augustine saith, it is an insolent mad-Aug. epi. nesse to dispute against any thinge that the 118. & L. vniuerfall church decreede. And in another I.contra place he faith. Wee haue the trueth of holy Crescentiu cap. 33. scriptures when wee doe that which pleafeth the vniuerfall churche. And our Sauiour saith, who soeuer heareth yow heareth Luc. 10. me &c. whatfoeuer they comaund yow doe Matt. 23. it &c.

> Whether Catoliques are to be charged with arrogancie, for thinkinge that their church cannot faile.

CHAPTER III.

The Ee ought not to be couinced of arrogancie to affirme that Christe did not lie when he faid, that the gates of hell Matt. 16. should not preuaile against his churche.

Heauen

Heaven and earth shall passe, but his wor- Matt. 24. des shall not passe, what woorde but that Mais. 28. which is vniuerfally preached by the catho- 10h. 14. lique churche, when he faith behold I am with yow to the worldes ende. The spiritt Ephef. 5. of trueth faileth not for euer, Christ praieth that the faith of Peter should neuer faile, I. Tim. I. the is his spouse, and the kingdome of heauen, wherfore should shee then faile beinge the piller of truethe? Thee cannot faile Thee beinge his wife, his doue, his kingdome, his portion, his vineyarde, his inheritance, his dwellinge howse, for the which he suffred his passion, he died and shed his pretious blood shee cannot faile.

wors

2. This was a cheefe argument by which Gent, S. Chrisostome did proue against the Gentiles, that Christ was God, by reason of his power in lettinge foorth his church by poore and fimple people, and the continuance thereof in full force and authoritie, notwithstandinge all the power and plotts of Sathan, and all the might and strenght of earthlie potentates, with the imploimer of all their malice and strange pollices which were combined and conjoined together for her direction. If S. Chrisostome did proue the divinitie of Christe by the continuance of his church 4.00. yeares, how much more a minori ad maius, should we proue the diuinitie and power of Christe, not against gentiles as S. Chrisostome did, but against

Lib. VII. The Theater of Catholick worst infidels, as caluinistes and other heretiques, who with greate malice, and more cunninge deuises, seeke to ouerthrowe the church of God, then all the enemies thereof as Iewes, Goathes, Hunnes, Gaules, Vandals, Sarafins, Longobards, Bolgares, Turcks and all other infidels, and yet the is preferued now these 1620. yeares, and shall allwaies continewe in full force & authoritie to the worldes ende.

Pfal. 87.

3. The continewance of godes church, is fett downe by the prophett. Disposui testamentum electis meis , what teftament faith S. Aug. in enarrat ibid. but the newe testament. I have fwornevnto my fernant Dauid: what is this that God bindeth with an oath that the feede of Abraham shall continewe for euer euer? And foe faint Paule Ad Gal. 2 faith. If yow be of Christ, yow are the seed of Abraham inheritors of that promife, this is the church faith faint Augustine not that fleash of Christ taken of the blessed Virgin, but all wee that beleve in Christe. And in another psalme he saith. I will dwell in thy tabernacle: wherfore S. Augustine faith, that his church shall not be for a time, but shall continewe for euer, vnto the ende of the worlde. And in the 14. our Lord hath bene mindfull of his testament and of the word that he comaunded to a thowsand generations, and given to Abraham that which he did also Iweare vnto Isaac, and

apointed

P/al. 14.

and Protestant religion.

apointed for a lawe. He faid his word should Man. 14 neuer passe away, what word, but that which did not only continewe duringe the Apostles time, but that word and sacrifice which shall continewe to the worldes end, Mart, 182 our Sauiour plainlie declaringe the same, I s. Leo wilbe with yow vnto the worldes ende, as prins epi. S. Leo the first and Leo the second writes, 31. ad Also when S. Paule Ephes. 4. makes men-Pulcher. tion of soe manny dignities of ecclesiastical 1. epist ad order in Christ his churche, as Apostles, constant Prophetts, Euangelists, Pastors and Doctors, he faith that they should continewe to the worldes end, as the Prophett faith. August. Deus fundauit eam in eternum. God founded the same for euer . I meane his church as S. Pfal. 47. Augustine expoundeth, and this is proued by the 91. chapter of Ifay, which chapter is vnderstoode of the churche of the newetel- Luc 4. tament, as our Saujour taughte.

4. The same is also proued by the pfal- Pfal. 88. me 88. His throne shalbe like the sunne in my presence, and like a perfect Moone for euer, and I will put his feate and his throne as the day of heaven. Daniell also doth ma- Daniel, a, nifest the same saying. In the dayes of these kingdomes God shall raise vpp the kingdome of heaven, which shall never be dilperfed, and his kingdome shall not be giuen to another nation. And accordinge to faint Luke, of his kingdome there shalbe noe end. Moreover that plalme doth fay if her chil-

dren

Lib. VII. The Theater of Catholick dren will offend, and shall not keepe my lawes and comaundements &c. yet I will visitt in a rodd their iniquitie and their finnes in scourges, I will not for all that put away my mercie from the lame, which place faint Cyprian aswell in this plalme as also in the 2. of Daniell doth expound to be met of the afflictions and tribulations of the churche. S. Bernard also, in illud tenui eum nec dimittam. I held him, and I will not let him goe &c. neither then, nor after the christian stocke shall not faile, neither faith from the worlde, neither charitie from the churche. Lett all the raginge fire, all the tepestuous waues insult & freate against her, they shall not caste her downe because she is builded vpon a firme rocke, and the rocke is Christe, which neither by the pratinge of Philosophers, or the cauillation of heretiques, or by the fworde of perfecutors, can or shalbe seperated.

Illir Glof.
in Math.
eap 2.

In Cant.

ferm. 79.

5. Illiricus a protestant writer saith, that the trewe church in the middest of all persecutions, destructions of citties, comon wealthes and people, is preserved miraculously by godes speciall protection and assistance. This is also proued by Oecolapadius vppon say cap. 2. by Melancthone, in locis communibus cap. de ecclesia editione 1561. by Brentius vppon S. Luc cap. 17. homil. 19. Luth. tomo. 4. in 15a. cap. 9. by Bullenger in Apocali. Canc. 72. For the fall and destruction of the church cannot

cannot be denied, without the deniall of all the articles of our faithe, and fondation of christian religion, the trinitie of God, the incarnation of Christ, his preachinge, his death, his passion, his eternall kingdome and priesthoode, and all other misteries of catholique religion. For what ende was his cominge to take fleash by his incarnation, but to ioyne vnto himfelfe in an indiffoluble knott of mariadge, his churche from which he would never be divorced or seperated? To what end was his preaching, but to erect and establish the same, his passion was to fanctifie it and to leave her an everlastinge remedie to blott out her finnes and offences. And I pray yow who is an euerlastinge king Ofee. 2. that hath not an euerlasting people, obeying Ephes. 5. him and obseruinge his lawes? how can he be an euerlastinge priest, whose priesthoode and facrifice for foe manny yeares was applied to none, and availed for none? To what purpose was the holie ghoast sent but to remaine with his churche for euer, and to inftruct her in all trueth? wherfore to affirme that this church hath failed, is to affirme that Christs prophetts and Apostles are all liers, and all that is written both in the old and newe testament to be fabulous.

Cc

That

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That this Church Which shall never be bid, but remaine visible, is manifest by the parable of Christe our Lord.

CHAPTER IV.

He church of God is called a Barne, in which there is corne and chaffe, a nett in which there is good and badd fishes, a field in which there is cockle and wheate, a banquett at which there are good and badd, a flocke in which there are sheepe and goa-

flocke in which there are sheepe and goates, all which doth signifie a visible church, but the inuisible church hath but only the good accordinge to the opinion of the protestants, which is contrarie as well to the said parables, as to our Sauiours owne worder saving Hamill, make cleans his beauty the

Matt. 13. des saying He Will make cleane his barne, the
Wheate he Will gather into his garner, but he
Will burne the chaffe, With an inexstinguible fire,
Matt. 3. which shall not be untill the day of judgmet.

which shall not be vntill the day of judgmet. Our Saujour saith, suffer both of them (I meane the wheate and the cockle) to grow vntill the haruest, which will not be vntill the day of judgment. For a kingdome must be meant of people that are knowen in the kingdome, but the churche, as before is alleadged, is the kingdome of God, therfore the dwellers thereof must be knowen.

S. Augustine doth proue the same lardglie against

against the Donatistes, who said the church Aug. in perished. O wicked and impudent voice Pfal 101. that the church should perish, this they say concio. 2. because they be not in her &c. Our Sauiour did referr vs to the church when he faid. Dic ecclesia, tell the church, now which way should wee tell the church thereof, without the churche be to be seene? and therfore our Saujour tooke away all doubt and said, it is a cittie placed vppon a hill, which shall give

light to the world.

2. This is proued by reason, for none can be faued vnleffe he enter into the church, of which the arcke of Noe was a figure, & as all perished that did not enter into the arcke, soe they perish also that enter not into the church, but none can enter into the church which he knoweth not, therforeall must perish because they cannot see this churche. The profession of a christian ought to be visible not hidden, therfore the church in which this profession is made, ought to be foe, for it is said, Dhosoeuer shall denie me Roman. o before men, I will denie him before my father Matt. 10. Toho is in heaven.

2. The comparison brought for the forfakinge the finagoge of the Iewes, is not a like, for shee was but a figure and a shadow of the holie catholique church, the oracles of the holie prophetts, all the mornefull cries of the bleffed Patriarches, all the facrifices of the Leuitts, all the oblations of the

404 Lib. VII. The Theater of Catholick Iewes, fignified or represented nothinge elfe then the cominge of the Messias, at whose cominge all the other rites and oblations of the finagoge should have an end, as it was prophesied: Quando venerit qui mittendus est, cessabit vnctio vestra, vid. when the Melsias shall come, your vnction, & your sacrifice shall cease, which also was prophesied and foretould by the Patriarch Iacob when he was dyinge, who havinge all his childre about him, faid these wordes. Non auferetur sceptrum de Iuda, nec dux de famore eius , donec veniat qui mittendus est , & ipfe erit expectatio gentium vid. the scepter shall not be taken from the tribe of Iuda, nor a captaine from her loines, untill he come Which is to be fent, and he shalbe the expectation of nations. Soe as after the cominge of Christe, aswell the seate royall of the kingdome, as also the legall observations of the lewes, withall their facrifices and oblations, were accomplished in the death of Christe when he said, consumatum est, it is accomplished, and soe instituteda newe lawe, and founded his church, which was the feate of Dauid, that was given vnto him, of whome it was faid, he shall raigne in the howse of lacob for ever, and of his kingdome there shalbe noe ende; and that all the world should imbrace the God of Abraha, as it is faid by the prophett Efay. The Princes of people shalbe gathered together with

the God of Abraham, foe as wee fee not

only

Genef. 94.

Luc. 1. Damaf. 14

Efa. 6. 5. Ojee. 2. only the Christias, but also Turcks and Mores to imbrace the God of Abraham as the trewe God, of whome it is faid also. I have given you a light vnto the nations that you may be my faftie vnto the vtter most parte of the World.

4. Wherfore he hath instituted a newe facrifice by which his honnor should be vphoulden, and by which his name should be glorified, which accordinge to the prophelie of Malachias, should be the trewe ob- Malac. 1. lation that should be offred vnto him for euer and in all places of the world: this was not meant of the facrifice of the old lawe, for that could not be offred but at Ierusalem as the holie scriptures wittnesse, and therfore it is meant of the bleffed facrifice of the Masse, which shalbe offred for euer in the churche of God, for the which Christ hath instituted and ordained priestes which shall offer facrifice vnto the eternall father, accordinge to the institution of Christe and prophelie of Malachias, and therfore S. Augultine, lib. de vnit.ecclesia cap. 12. 13. de ciuit. lib. 20. cap. 8. & Pfal. 85. ad illud tu folus Deus magnus. Pfal.70. affirmeth the to denie Christ and to robb him of his glorie and inheritance bought with his blood, which teach that his church may faile or perish, and S. Ierom refuteth the same wicked heresie in the Luciferans, prouinge against them that Dialog. ad they make God subject to the divill, a poore Lucif c.6. milerable Christ, that imagine that the

church

406 Lib. VII. The Theater of Catholick church may either perish or be driven to

any corner of the worlde.

4. And although the Sacraments, ceremonies, and the legall observations of the Iewes did faile, because it is said, the lawe, and the prophetts were vnto John, yet notwithstandinge the church of Christ did not faile, which was collected and composed of both the nations, I meane Iewes and Gentiles, as S. Paule doth wittnesse in many places, that the first fruictes of the holie ghoaste, and the first christians were the Apostles which were Iewes, therfore the churche of the Iewes did not faile so as that none of them did remaine therin as the said

Rem II. Apostle proues. Hath God (saith he) rejected his

Apostle proues. Hath God (faith he) reietted his Rom. II. people? God forbid for I am an I fraelite and of the feede of Abraham and of the tribe Beniamine, for God did not cast of his people. The glosse vpon this place faith, that the Iewes are not infidels alrogether, and soe God did repell the in parte, but not in whole, because he hath not reiected me and others that are predeftinated, thus farr the glosse. For he reiected the howse of Saule, but not of Dauid, vnto whome in reward of the ardent defire and feruent denotion that he had to buildea temple for godes glorie, he promised that he would build for David an enerlasting kingdome, and a perpetuall howfe from whome he should never take away his mercie, for which he made the 88. pfalme wherin he confirmed Whether that papistes doe amisse, in having etheir churches and monasteries soe sumptuous, their alters and ornamentes soeriche, and ecclesiastical possessions soe great, the poore wanting the same.

CHAPTER I.

Hatfoeuer is given to Christs church, is giuen in his honor that fuffred for the faid church, beinge his spouse, his portion &c. for as our Saujour faith. Beatins. est dare quam accipere; It is better to give then to take, and noe maruaile that christians should give vnto God some parte of his owne, as the prophett faith: what shall I giue vnto him that giues vnto me all thinges? I pray you tell me, whether, it be a greater offence to robb and ouerthrowe the kinges howse, and to spoile his subjects of their goodes, depriue them of their liues and to comitt all other outragious facts vpo them, then to build the fame, maintaine and enriche the same, to bestowe lardglie vpon his servizunts, to defendand protect them &c? Tell me I praie you whether Salomon that built the temple of Ierufalem foe fumptuoufly, and which by the riches thereof Cc 4

408 Lib. VIII. The Theater of Catholick was most famous through out the world, was more offenfiue vnto God for foe doing, then Nabuchodonofor kinge of Babilon, and Antiochus Epiphanes, which were not contented to ranfacke and spoile that worthie temple, cast downe the pillers, take away the golden alter and candlefticks, and all other facred vessells or religious ornamentes, but also defiled the same and prohibited any oblatio or facrifice to be offered therin? For this cause thele two tirante doe represent the druill, and Salomon is a figure of Christe, And if Salomon was soe comended in holie (criptures for buildinge the faid Temple for the finagoge, how much more christia princes for buildinge churches for lefus Chrifte.

2. I praie you tell me also, whether Constantine the great, merited more before God & the world, for buildinge foe many churches vppon his owne charges, and for augmentinge and enrichinge the patrimony of Christe, then kinge Henrie the 8. that did cast and pull downe soe many churches, monasteries and chapples, and did disolue foe manny Religious howses, robbed them of all their facred ornaments, and by foe doinge, spoyled God of his patrimonie? Yow faie that whatfocuer kinge Henrie the 8. did, was donn for the reliefe of the poore and the ease of his subjects to be freed from subfidies and impositions, as was related in that

that verie parleamet, wherin monasteries & churches were furprifed, and religion prophaned. And therfore it was added in the faid parleament, that the truly poore of the kingdome perished, and that Abbey Lubbers (for foe they called religious perfons) did possesse their livinges. To this effect there was a supplicatio exhibited to the kinge against Bishoppes, Abottes, Priores, Deacons, Archdeacons, suffragans & priestes in forme following &c.W hat tyrat euer oppressed the people like this cruel & vegeable generation? Before these came there were but fewe theues, yea thefte was at that tyme foe rare, that Cæfar was not compelled to make penaltie of death vpon felonie as your grace may wel perceaue in his institutes:ther was also at that time but fewe poore people, and yet they did not begge, but there was giue them enoughe vnasked. Wherfore if your grace will build a fure hospitall that neuer shall faile to reliue vs all your poore beads men, take from them al thefe thinges, fer these sturdy boubies abroad in the world to get the wives of their owne, to get their liuinge with their labour in the swette of their browes accordinge to Gene. 1. Tie all idle theues to the cartes to be whipped naked about euerie markett towne, that they by their importunat begginge take not away the allmesse that the good christian people do giue, then shall aswell the number of

410 Lib. VIII. The Theater of Catholick our foresaid mounsterous sorte, as of the baudes, hoores, theeues and idle people decrease, then shal these great yearly exactions cease, then shall all your people encrease in wealthe &c. thele are fett downe in John Fox his Chronicles. Iudas in like manner (when the deuout wooman Marie Magdalé anointed Christs feete with a moste pretious ointment) did faie, vt quid perditio hac, what destruction is this, had it not bene better, said he, that this had bene sold and giuen vnto the poore? our Sauiour aunfwered, let her alone, and added moreouer, that in what place so ever of the world his gospell should be read, her deuotion should be comended. And as Judas herin did not eare for the poore, as the scripture reporteth, but hopinge it should retourne to himselfe: soe perleament protestants did not care for the poore, but all their drifte was to have the livinges and treasures of the churches themselues, as itt fell out.

3. I praie you tell me, whether the poore were better and more reliued, or the sub-iects more eased of subsidies and impositios before the suppression of the church, or aster? Doctor Sanders writes, that England was neuer troubled with greater impositios & subsidies then it was in the later daies of kinge Henry the 8. nor any kinge in england had lesse treasure in his cofers then he at his deathe. And as for the poore people it is

it is manifest, that they have lesse releefe now then euer they had. I am fure there are not 200. persons reliued by all the churche lininges of England, and Ireland beinge in those mens handes which have as little charitie towardes God, and pittie towardes the poore, as they have remorfe of conscience to keepe them, or morall honestie to beftowe them. And as for other ecclefiafticall dignities and spirituall benefices out of which the greatest lively hoode should be deducted, they faie. Non sufficit nobis & vobis: wee haue not inoughe our felues, much leffe will wee imparte any thinge vnto others, hauinge fuch a diluge of chitts and childre, with which the countries of this ghospell doe aboud, that S. Paule should not bragge nor glorie more for begettinge children, per euangelium, by the golpell of Christe, then they by their voluptuous gospell. And soe eche of them maie saie. Genui vos per euangelium. I haue begotten yow by the gospel, but I would to God they had gotten them spiritually as S. Paule did, and not carnallie as they doe, whose voluptuous gospell is. Crescere, & multiplicare ex sanguinibus, aut ex voluntate carnis, sed non ex Deo nati funt . By filthie concupifcence accordinge to the will of the fleash, but are not borne of God, whose vnhappy and wofull of springe, did robb Christ of his patrimony, and did not onlie destroie the ecclesiasticall state of his church,

412 Lib. VIII. The Theater of Catholick church, but also have almost brought to ruine the civill, and temporall state: having made their inundation (with which all England and Irelad are so ouerwhelmed) into their neighbours possessions and territories, that the boundes and banckes of these countries are not able to refifte their violent irruptions, neither yeta meane continent is nor able to conteine the confused and difordered multitude of their issue; foe as if England either by conquest, or some other course doe not appoint their habitation, and dwellinge place in some other countrie, as Virginia or Guiana, or elce where, the kingdome of great Brittanie and poore Ireland, shall feele the smarte, and especially the nobilitie and cheefest, into whome they prie daylie, seekinge by all dishonest courses to intrude into their landes and livinges, as they have donn alreadie by suppressinge them in all those countries where this gofpel tooke footing, for I dare say and boldely affirme, that these gospellers haue putt downe and furprifed as many howfes of noble men and gentlemen, as monasteries and churches, but it is the just judgment of God that these potentats, and great people should feele their greatest smarte, by whom they were follicited, defended, and protected in this their newe gospell. And that for two causes vid. libertie to liue dissolutelie without controllment of their spirituall pastors,

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pastors, and couetousnes with greedie desire to possesse and enione the churche liuinges, which forte of people, for that they contemne all spirituall power or iurisdiction, which the church ought to have over them, as the spiritt ouer the fleash, did easilie yeald to any heretique impugninge and refistinge this spirituall power, and takinge away all ecclefiafticall discipline, and spirituall correction, and foe they gave them full scope to all abhominable riotousnes, and wanton diffolution.

4. But to retourne to my purpole, that God is not displeased nor good Christians offended for buildinge churches and monafteries, or other religious howses for his feruice, nor the poore hindered of their releefe for anny charitable oblations, or donations that thedeuout christians doe bestow on the church, but rather God much pleafed therby and the poore releeued. First, Da- 1 Reg. 7. uid for hauinge a desire to build a temple Genes. for Godes honor, was rewarded with and euerlastinge howse and a perpetuall kingdome. Iacob but only for confecrating a stone to godes glorie, it was said vnto him, I will cause thee to encrease and multiplie. The englishmen vppon their first cominge to Irelande vnder kinge henrie the 2. dedicated to the service of God, the first land they tooke which was in the countie of Wexford, and made two famous monal-

teries,

Lib. VIII. The Theater of Catholick teries, as Donbrody and Tentarom of the order of S. Bernard, and haue endued the with great and ample possessions, as also many churches in that countie, and in every place where they came, which was noe Imale cause, they had such good successe in their enterprise. Henry the 5. before he tooke the warres of Fraunce in hand, builded two famous monasteries by Richmounde, one of the order of Carthufians, and the other of Sion Nunes, of the order of S. Bride, eche monasterie standes one againste the other, and the river of Themes betwixt them, which he dedicated to the service of God, whom they praised with celestiall alleluias as divine praises which were never omitted either by day or by night, foe that when thone would make an end, the other would beginn, the bells givinge them notice therof. Therfore God did prosper him soe well in those warres, that he brought almost all France to his subjection, and his sonne kinge Henry the 6. was crowned kinge of Fraunce at Paris, beinge but xi. yeares of age. Yea I could recken more then a thowfand examples of the like subiecte.

5. And, for the releefe of the poore, as the pretious ointment that Marie Magdalen bought for our Sauiours feete, was not a hinderance for the poore: foe what soeuer is given to further his service, doth rather further then hinder them. Is there anie

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countrie in Europe more charitable to the poore, and more liberall to godes feruants, and all other ecclesiasticall persons then Spaine, and yet noe countrie more sumptuous and costlie in their churches, and more devoute and leffe sparing of any thinge they have for the fettinge foorth of godes glorie, for adorninge churches and monalteries with all ornaments, and implements pertaininge therunto? Is there anie country in the world that can shewe such hospitales in all citties, townes, villadges, and hamletts for the cure of the ficke, and for the releefe of pilgrimes and strangers, such colledges for poore virgins that be depriued of parents and frindes, where they be kept and brought vpp in all honest and godly education, befittinge gentle women vntill they be married vppon the cost and chardges of the colledge, in euerie cittie or great towne in Spaine fuch confraternities being erected for all workes of mercie, by which meanes all fortes of distressed perfos are reliued: foe many hospitalities for cast children, for whome they have nurses to giue them sucke vpon the hospitalles charges, which also gives releefe vnto them vntill they be able to helpe themselues. Soe manny colledges for orphanes, foe manny vniuerfities for schollers, as noe countrie can shewe soe manny, havinge 24. vniuerfities, and so manny howses of mercie, that I dare

Lib. VIII. The Theater of Catholick dare saye that the howse of mercy of Lisborne, doth more workes of charitie, and fustaines more poore people, and marryes more virgins for godes fake, then all the protestante countries in Europe.

To conclude, England and Ireland cannot denie, but there was better prouifion for the poore, before the church was destroyed then after, and that the most parte of all colleges and hospitalles were builded by church men themselues . Did not the faithfull bringe all their goodes vnto the Apostles, to be disposed accordinge to their charitie? S. Paulelikewisedid recease the offringes of the faithfull. I require, faith he, the fruite of your deuotion, for whatfoeuer is bestowed vppon the church, the poore are againe releeued therby. And as S. Hierom faith: Quod clericorum

Of the vnhappie endes and other punishments, by Which God doth chastice those that prefume to robb Churches, or other wife to prophane and abuse sacred things.

est, totum illud pauperum est.

CHAPTER II.

cap. 8. 6

AH. c. 5.



Joseph an- Olephus doth register the modest siq lib. 15. 20 behauiour of Gn. Pompey, towar-Osephus doth register the modest des the church of Hierufalem, and also the couetousnes of Marcus

Craffus,

Craffus, by which he robbed the same, who was punished by God, he beinge flaine, and all his great armye ouerthrowen by the Parthians, and that most miserably. And although thorough necessitie kinge Herod did open the sepulcher of kinge Dauid, thinking therby to have great treasures, the said Ioseph saith that he was attached with great calamities for his prefumption. In the ho- Daniel c. t lie scriptures wee read, that Nabuchodono- .. for kinge of the Assirians did robb the temple of God, and afterwardes was transformed into a beafte, and his sonne Balthazar for prophaninge the holie vessels that his Father brought from the temple of Hieru- paniel 5. falem, was flaine by his enemies, and the kingdome taken and possessed by them. Kinge Antiochus was eaten by wormes for doinge the like. The treasure and goulden veilels brought by Titus out of Hierusale, and by Gensericus kinge of the Vandalles, brought oute of Rome vnto Affrique amoungest other spoyles, and beinge tost to and fro through the handes of manny kinges, aswell Romaines as Vandalls, none that euer possessed them escaped an ominus end, neyther the wrathe of God furceafed, vntill the kingdome of the Vandalls beinge veterly destroyed by Belisarius (who tooke in a most bloody battle the last kinge of them called Gibnier) by the comaundement of the Emperor Iustinian, they were Dd

418 Lib. VIII. The Theater of Catholick fent backe againe to Hierusalem, hauinge given a fore blowe to all fuch as polluted their handes withall.

2. In the actes of the Apostles wee read, the miserable death of Ananias and Saphira, not for robbinge the goodes which others had given to the churche, but for keepinge with themselues parte of that which once they offered vnto God, wherfore (faid S. Peter vnto them) did Sathan tempt yow, to lie against the holie ghoaste, and to deceaue vs of parte of the land you fould?was it not in your powre not to fell it, for herin you have not deceaved men but God? and toe both man and wife fell downe dead at his feete. To give vs to vnderstand, what accompt wee must give vnto God of anny thinge that is once confecrated vnto him. And therfore Alaricus kinge of the Goathes, when he tooke Rome, comaunded vnder great penalties, that none of his foldiors should robbe any church, neither touch any thinge that was in them fayinge, that his quarell was against man and not against God, neither against his Sainets. Also A certaine gentleman of the Goathes tooke a virgine that was confecrated vnto God, in the church of S. Peter, and vlinge great force and violence to gett of her the golden veffells and churche stuffe that was confecrated to Gods seruice, she said that those were the goodes of the Apostle S. Peter, and as for

AE. 5.

for her parte shee was not able to defend them. The said Goath beinge astonished at the virgins refolute behauiour, did forbeare to lay violent handes, either vpon the virgine, or vpon those consecrated vessells: for the faid kinge comaunded, as Paulus Orofius Paulus writeth, that his fouldiors should carrie Orosius. vppon their owne backs those holie vessels with all other thinges pertayninge to the church, and as manny Christians as should followe them, should not be touched.

3. The ecclefiafticall histories are full of the like examples, yea the verie gentiles did containe themselues from spoilinge religious people or robbinge churches, not so much for any denotion, but for verie feare of the wrath of God, whose greenous punishmentes was by them experienced vppon others for attemptinge the like facrilege Iulian the vncle of Iulian Emperor the Apostate, did committ a wicked robberye vpon the church of Antioch, and did mingle the holly vessels with the plate of his Nephewes, & was therfore chastised by God publikely for the same, for his entralles putrified his body was tormented with fuch horrible vicers, and filthie botches, out of which there came, vglie wormes which gnawed and confumed his carcasse, by which he was exhaufted and eaten, and foe ended most miserablie. Fælix Iulians threasurer and companion in the robberie afore-

Dd 2

420 Lib. VIII. The Theater of Catholick aforefaid, died vomittinge all his blood out of his mouthe. Mauricius Cartularius did persuade slacius, who was the Exarcke of Italie for the Emperor Heraclius, that he should robbe the church of Rome, which he did, & not longe after the faid Mauricius was emprisoned by the faid Exarcke where he died most miterably: & the said Isacius died vppon the fuddaine within a little after, as Carolus Sigonius doth write. Leo the 4. Emperor of Constantinople, tooke away a Crowne of gould verie richewhich the Em-Aegnas.in peror Mauritius did offer vnto the church of Sainte Sophia, in which crowne there was amoungst other pretious stones, a carbuncle of inestimable valoure; and puttinge the Nicephor. same vpon his head, presentlie there grewe biff li 18. vpon him an in apostume of which he died, cap. 4. 2. which was called the carbuncle.

1.dec4. 2. Ni.e. Bauaria.

Lib. 2.de

regno Ital

Zozo. to. 3

& baptift.

vita Leo.

Blond lib.

4. S. Gregorie Turonensis writeth in in chroni- his historie, that certeine soldiors who did 'robbe the church of S. Vincent of the cittie of Agence, were soe chastised of God, that one of them had his hand burned : into the other the diuill did enter, by which he was tornein peeces cryinge vnto the Sainct: the other did kill himselfe by his owne proper handes. Trithemius doth declare, that it was renealed vnto him, that Dagobert king of Fraunce, for viurpinge the goodes of the church, was accused before the throne of God, and that Charles Martell a captaine

of

and Protestant religion.

of great vallor, father of kinge Pepine, and vncle vnto Charles the great, was also con- Paul. demned for the same, and that S. Eucherius Aemil, 1.2 Bishopp of Orleans did comaund, that his sepulcher should be opened, and that nothinge was found in it, but a most vgly serpent of strange bignes. Peter the 4. king Zuritate of Aragon, died within 4. dayes after he mo annal. had abused the picture of holie Tecla. Vr- sap 39. raca the Queene of Spaine had her belly buifte, and so came to a badd end for robbinge of churches. Aftialpus kinge of the Longobardes, and Fredericke the Emperor, came likewise to a bad end, for robbinge De regib. of churches. Francis Tarafa writeth, that Hi/pania when Gundericus tooke Siuill and intended in Hono. also to spoile the churches thereof, that the divill did possesse him, and so he died mise- Ambr. de rably. S. Isidor writeth, that Agila kinge p.1 lib.10. of the Goathes, did prophane the temple of cap. 13. S. Acisclo martyr, where his bodie was, and that he made of the church a stable for his horffes, wherupon his armie was ouerthrowen by those of Cordina, and that he fled himselfe to Merida, and was slaine by his owne fernauntes. In the life of the S. Surias to-Altregifill Bishopp of Burgis in Fraunce, mo 3. wee read strange punishmentes vpon those that robbed godes churche, and prophaned his monasterie.

5. When Philipp kinge of Fraunce in annalis: 1. his warres againste Peter kinge of Aragon 4. c. 69.

Dd 3 tooke

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422 Lib. VIII. The Theater of Catholick tooke the cittie of Giron, and his foldiors prophaned the churches thereof, and robbed the sepulcher of S. Narciscus patrone of that cittie: out of that sepulcher there did iffue fuch fwarmes of flees and froggs of wonderfull greatnes, which to flew vppon the fouldiors and vppon their horses, that that there died within fewe dayes after 4.0000. French men and more. And the faid kinge Peter in a letter written to Sanchius kinge of Castile, did certifie that there died 4'0000. horses, and the kinge himselfe died shortlie after in Perpinian: soe as the 18. Mart. prouerbe grewe in that countrie, of the flies of S. Narcifus as Cæfar Baronius notes vpon

the Martirologe of Rome.

6. In the yeare of our Lord 14.14. when the French armie tooke the cittie of Suesson, which belonged vnto Iohn Duke of Burgundie and earle of Flanders, and prophaned the church of S. Chrispine and Chrispinian, whose bodies are reuerenced in that cittie, the next yeare after beinge the verie daie of those Sainces, the selfe same armie which was both puisant and great, in which all the nobilitie of Fraunce were, was vanquished, torne and altogether destroied by the english armie, which was but as it were a handfull in respect of the great multitude of the French, which the daie before refufed to graunt any reasonable composition ynto the faid english, and this was the infte iudgeindgment of God, inflicted upon them by the intercession of those blessed Martyres,

whose church they had defiled.

7. The Earle of Tirons foldiors, did robbe and spoile the monasterie of Timnlage, and Kilcrea, and prophaned other churches cominge to releeue the Spaniardes, that were compassed about (they being within Kinfale) by the english armie, confiftinge for the moste parte of Irish catholique fouldiors, the english beinge altogether (fauinge a verie fewe) confumed through famine and cold, beinge not able to indure the toile and labour of fo vnfeasonable a winter campe. Yet Tirons copany exceeding the other in multitude of people, and ever before that time terrible to the english, by reason of soe many great ouerthrowes given vnto them, were brocken and put to flight, by a fewe horsimen that issued out of the englishe campe: beinge therunto follicited and procured by the earle of Clenricard an Irishe earle then in the english campe. Wherfore the said earle of Tiron retourninge from that ouerthrowe faid, that it was the vengeance of the mightie hand of God, and his most iust judgment, which ought to be executed vppon fuch wicked and facrilegious foldiors, that perpetrated and comitted fuch outrage vpon facred places.

8. Doctor Owen Hegan, that permitted

424 Lib. VIII. The Theater of Catholick or rather willed certaine foldiors of the Clencarties (beinge then in open hoftilitie in the weafte parte of Mounster against Queene Elizabeth) to robbe a certaine Church, into which the poore people of the counteie fent their goodes, hopinge to find a fafe fanctuarie therin, and within a feanight afterwardes, his owne brother, who was one of the Queenes subjects, was flaine by the verie fame people vnto whome he gaue leave to spoile the said Church, and alfoe within one moneth himselfe was flaine, and another priest with him, not by the English, but by Irish subjectes: foe as there is noe acception of perions with God, who beinge an indiffrent and just judge, doth give to everie one according to his workes, whether they be good or badd, let noe man therfore fay he is a prieft, or a catholique, to collour and cloake therby his scandalous actions, who of all men ought to shunn scandall, and the occasion thereof. Truly I have found by certaine relation, that the Irishmen neuer spared noe monasterie, or anny sanctuarie in their last commotions and infurrections, and that therfore such as have bene noted to defile and spoile such places, did not escape amiserable end, shorthly after the sacrilegious acts was comitted.

9. Wee knowe that spiritual benefices and other ecclesiastical dignities were not bestowed

bestowed vpo the worthieste for learning, or more vertuous of life, but vpon thole that were vpholden and defended by the strongest faction of the nobilitie there, foe as fewe came in at the right doore like trewe pastors, but like theeues in at the backe doore, foe as that kingdome was subject to this abuse & confusion in S. Malachias his time, as S. Bernard fayes, who beinge made Bishopp of Downe & Conor in Vifter by the fea apostolique, beinge soe holie, and learned as the faid S. Bernard was, fayes he was banished from Vister by the Neales, to have that dignitie for one of their owne familie, and who did entermiddle more in this busines, then the Geraldines of Mounster? who by the sword defended and vsurped the ecclesiafticall supremacie, noe otherwise then kinge Henry the 8. did, and two of his children, although they have not don it by parleament as the other did yet by the fword, they have done it: foe as the ouerthrowe of that howse, & of other great howses may be ascribed vnto the couetous defire they had of the liuinges of the Church, and the little regard they had to churchmen, and churches, or any other place, though neuer foe facred. Yea sometymes they would not spare their competitors at the verie alter, which in manny places they polluted with their blood.

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Geneb. in Chro. Anno 988. Anno iuthis was the cause also, that tooke away the crowne of Fraunce from the linage of Clodoueus, which was the firste Christian king of Fraunce, beinge converted vnto the faith of Christe, by the praiers and deuotion of his most vertuous Queene Clothilda which was passed ouer vnto Charles the great, and also after the line of Charles the great, were careles of their dutie to God and his church, God tooke the crowne from them also, & gaue it vnto Hue Capet and to those of his howse.

A prosecution of the last Chapter .

CHAPTER III.

Eeshould neuer make an end if wee should register soe manny examples as doe daily occurre in this matter. Petrus Cluniacensis, who lived lived in the same time with S. Bernard, a most holie man, and therfore called in his life time Peter the venerable, said that there was a certaine Earle in Macon a cittie in Fraunce not far from Leon, who vsurped the livinges of the churche, and persecuted church men. This man beinge feastinge one time with his frindes in his pallace, there started vp a gentleman of that maiesticall contenance

De mirabilibut 2. nance that he put all the guestes, in great feare that were with him, and with a terrible voice and dreadfull aspect, comaunded the earle to followe him, and that with such maiestie that he could not otherwise choose. Comming to the gate, there was a mightie horsse prepared for him, and he was compelled to mounte vpp a horssbacke, and presently the horsse did sly vpp into the skies, and the miserable earle cryinge most pittifullie, vanished away with the horsse. Those that were within the pallace, durst not to goe foorth, but shut the gates out of which the miserable earle was carried a-

way by the diuill.

2. Paulus Emilius a diligent historiographer of the matters of Fraunce, doth note the like accident of a certaine Earle called Willian, a great persecutor of the church, who beinge also at a great feast, accompanied with other great earles, was comaunded by one that was at the gate to goe foorth, and soerifinge from the table went foorth to knowe what he was, where he met with one a horffbacke which tooke him away, and did neuer appeare any more. He added moreover, that in the very same place the Earle of Niuers, a great perfecutor of the immunities of the church, was ferued in the like maner. The kinge of Aragon called Sanchius through extreame necessity was forced to make vie of the church li-

428 Lib. VIII. The Theater of Catholick uinges of his kingdome in his warres against the Moores, and although it was for the defense of Catholique Religion, yet he made restitution of all that he had so tooken from the Church Many good authors doe note and obserue, that the church liuinges neuer profittes any, and that they doe not only succede bad with them that take them, but also consume and destroye their temporall possessions withall; for like as the mothes, the ruft, or the canker, confumes the wood, the cloath, the iron, and the fleashe that ingenders them, and euen as the feathers of the Eagle beinge ioyned with the feathers of any other, confumes and spills them; soe church livinges wrongfully detayned, or violently taken from the church, confumes and ouerthrowes the temporal estate vnto which they are vnlawfullye ioyned and annexed.

may testisse, for France enioyed but smale quietnes since Clement the 7. annexed vnto the crowne of France by the procurement of Francis the sirste (when the said Clement married his Neece called Catherina de Medicis vnto Henry the 2. Daulphine of France at Marcells) all the promotions and donations of church liuinges vnder the crowne of France; And as for him that sought it, or by what meanes it was given, I leave that to the French historiographers; yet wee knowe

knowe that he and all his iffue, lived and ended most miserably, their kingdome and state was most pittifully broken with toe manny bloody garboiles, all the nobilitie confumed and exhaufted with foe mannie cruell battles & ouerthrowes, so many rich townes and citties ranfaked, foe many coutries and prouinces vtterly destroied, foe many churches and monasteries dissolued, and cast downe, soe many religious people murthered, and foe many facred virgins deflowred and rauished: soe as France through herefie (which by this donation crept into it) was a spectacle of all miserie, famine, pestilence, warres, vprores, & cobustions to all other nations. And although the faid Henry the 2. had 6. sonnes whereof 3. of the were kinges, yet all died without yffue, and not one of that race is left aline:and foe, the lyne of the howse of Valois, in whome the crowne of France continewed the space of 260. yeares, is altogether extinguished, and the crowne came to the howse of Burbon, their auncient and implacable enemies, and nowe succedinge them in the crowne and kingdome. Henry the 8. not by any grant or indulgence of the Pope, but by force and feare of violent lawes, made and deuised by him (leacherie and couetousnes intifinge him therunto) tooke vnto himself a spiritual jurisdiction, and besides suppresfed & cast downe all the monasteries; who, although

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430 Lib. VIII. The Theater of Catholick although he had fix wives, and left behinde him, one sonne, and 2. daughters yet now there is none livinge nor any of their lyne or race, man or woman now extant.

4. And as for the nobilitie of England. and Irelande, which were instruments more ready to ferue the kinges humour, then to please God, they be all for the most parte extinguished of whose discent or race one amoungest 20, is not to be seene this daie to possesse their ancestors livinges, vnto whole patrimonie others crept in and fucceeded, some perhappes being their mortall enemies. The Duke of Norfolque, and the earle of Arundell were the cheefest instruments that Queene Elizabeth had in the first parleament shee assembled, to putt downe the church, and to drawe all spirituall iurisdiction vnto her selfe, hopinge that by this seruice the one should be contracted with her in mariage, the other should be in extraordinarie fauor with her, I would they had taken S. Paules aduife. Oportet obedire Deo magis quam hominibus. Wee ought to obey God more then men, or the propher his caueat, maledictus qui confidit in homine, cursed is he that trufteth in man . This Duke (as a certaine graue matrone prophesied and tould him to his face cominge from the parleament, that he should lose his head by her, whome to please he did displease God, and made ship-

wreaque

Scisma Anglia, and Protestant religion.

wreaque of his religion) was condemned and put to death for highe treason against the Queene at Tower hill in London, and his eldest sonne the earle of Arundell after beinge condemned and arrayned, after much mourninge and longe imprisonment, died in the Tower of London. And the other Earle of Arundell died without yssue male of his bodie, and it is thought if he had lived any longe time, he should have tasted

of the same cuppe with the other.

5. The Earle of Ormond, which was the onlie instrument for Queene Elizabeth in Ireland to strenghten the voices of the parleament, for her spirituall supremacie, as yet liuinge, is depriued of his fight, and of his only fonne, and the only ioy and felicitie he had in this world: and of his end wee knowe not, but wee knowe he hath church liuinges, and wee are certaine that who hath them vnlawfully shall never thrive the better. And therfore Charles the 7. kinge of France beinge in great wat of mony through the warres he had with the English about the dukedome of Normandie, of which the quiett state of his kingdome depended, would not make vie of the tithes of his kingdome, beinge therunto moued by a great prelate, for that he knewe they would not fucceede well with him. Offorius in the historic of the kinge of Portingall Emanuell, writeth, that the Pope dispensed with him

Lib. VIII. The Theater of Catholick him for the tithes of his country towardes his warres in Affricke, and hauinge perceaned that he had not foe good successe as before the takinge of them into his handes, he determined with himselfe, not to make any more vie of them. God would not have thinges dedicated to his honor to be transferred to any prophane vie, vppon anny pretence what foeuer. And for that Nicephorus Phocas Emperor, made a lawe, by which he reuoked and called backe all lawes that were made in favor of churchme. for that they had luch ample patrimonie, and that the poore as he alleadged was not releeved, nor the foldiors had wherwith to Lib. 1. in eate. The Emperor Bassius did repeale that in Constit. statute, by another lawe by these wordes.

69 oriens. Vnderstandinge that the lawe of Nicephorus made (after that he vsurped the empire) against the church and church livinges, was the only cause and of springe of all our milcheefe and prefent callamities, for that lawe was not only don in prejudice of the church, but also it was plainly against the honnor of God, and feinge wee finde by experience to our great greefe, that nothing succeeded well with vs, neither did wee want continuall callamities after the makinge thereof, therfore wee comaunde that it shall cease, and be of noe force, nor anny other lawe against the church.

6. In like manner Alexis Comnenus

Empe-

Emperor of Constaninople, besides that he made streight lawes against those that vfurped annythinge confecrated vnto God, to declare his greater deuotion, he in the golden bull added these wordes. If euer hereafter (ô Lord God) anny shalbe soe maliparte or foe prefumptuous, as to take anny thinge that is alreadie confecrated to God, or hereafter shalbe dedicated to his holie church, let fuch an one neuer enioye the cleere lighte of thy vision, neither the light of the sonne that gives lighte in the morninge, neither thy aide or protexion, but euermorelet him be dispised and forfaken of thee. The same malediction in substance, the Queene Theodolenda did giue vnto all those, that would vsurpe the goodes and landes which shee did give and bestow vppon the church of S. Iohn Baptiste in the cittie of Moucia, as Paulus Diaconus doth Lib.4.c. 7. write. The like malediction other Princes de gest. haue cast foorth vppon those that would Longobarfrustrate their godly endeuours, for that they dorum. feared that one time or another, the greedy defire and couetuousnes of wicked people, would breake all bondes of godes lawes and religion.

7. Allas how manny maledictions were cast vppon the protestants, for comittinge sacriledge and for robbinge of churches? as that of Corronell Randale, and 500. English soldiors, withall their munition and vic-

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cualls.

434 Lib. VIII. The Theater of Catholick tualls, which were blowen vpp into the ayre by their owne pouder by an extraordinarie accident of a Woulfe who rann with a firie taile into the church of Derrie in Vulfter, which by the faid Randall was polluted, all which in a moment did perishe with a shipp that was at anker by the faid church Anno Dumini 1565. Also of one Sentleger beinge master of the mint that was Rosse in Ireland, in the monasterie of S. Francis in kinge Edwardes dayes, who for that the workmen told him that they were beaten by S. Francis euerie night, went himselfe of meere presumption vnto the faid monasterie to lodge: the verie first night he went thither, he was soe assaulted, that he rann madd, andrann headlounge that verie nighte into the river and drowned himselfe, and his carcase was found dead vppon the fand that morninge. In the warres of Garret Earle of Desmond the English garrifo that was at Yonghull, a porttowne in the province of Mounster, in their fally foorth vppon the enemies, went to a certaine monasterie called Melanie, which is scituated in an Iland, and in the river of that towne called the broade water, one captaine Peers, beinge the leader of that garrifon, caused a fire to be made, and one of his companie called Bluett an Irishman and natiue of Yonghull making fire of the image of that Sainct called Melanye, vppon the fuddaine

fuddaine fell madd, and died within 3.dayes after. And the faid captaine for that he comaunded him foe to doe, was deprived of the vie of his limmes, and falling into a dead palfie, was neuer founde vntil he died, and his companie were all killed by the faid Earle his Sensciall; this happened 1580.

8. Alsoe one Poet an Englishman, breakinge downe a monasterie of S. Dominiques in the North part of Yonghull, fell dead downe from the toppe of the church, all his limmes beinge broken. Anno Domini 1587. Also three souldiors of that towne, which did cast downe and burne the holye roode of that monasterie, died within one feanight after they hade done it; The firste An. 1580 fell madd, and died within 3. dayes after; The fecond was eaten with life, and died within 5. daies; And the third was kild by the faid Earles Sensciall within 7. daies after; all which manny of that towne now liuinge can wittnesse. The Lord Crowmell An. 1608 that cast downe the steeple of S. Patriques Church in Vifter, dyed within one feanight after, some said he fell madd, and died therof. Also an English carpenter, that went vp vpon the vesterie of S. Patriques church of Dublin, fell downe, his bones were broke, and died frantique within 2. dayes after. An English captaine that pulled downe the An. 1609 holie roode of Cahir, rann madd and cast himselfe from the toppe of the castle of the

436 Lib. VIII. The Theater of Catholick faid Cahir, headlonge into the river, and drowned himselfe.

9. Garrett Earle of Desmounde, after beinge proclaimed traitour, accompanied with his brother Sr. Iohn of Delmound and 800. more in their company, for their first exploite, inuaded the towne of Yonghull, which they spoyled, ranlacked, burnt, and destroyed the howses, tooke away all the poore inhabitants goodes, stript them most cruelly of all their cloathes, and left them both man and wooman naked, not permittinge them to hide or couer their fecreat pertes which nature it selfe would faine couer, ranishinge married woomen, with manny other wicked actes which they perpetrated, not sparinge church or sanctuarie, nor any thinge whatfoeuer that was facred, which they polluted & defiled, and brought euery thinge to veter confusion and desolation, makinge hauocke aswell of sacred vestimentes and chalices, as of any other chattle. Certaine Spaniardes which were with them at that wicked exploite, perceauinge by the furniture and ornamentes of the churches, that the townes men were all catholiques and containinge their handes from spoiling, were reproued by some of that wicked companie, for that they tooke not parte of the spoile as others did; but they aunswered, that they ought not to robbe or spoile better christians then themselves. And one of the faid

said Spaniardes cut his cloake as S. Martine did in five partes, and distributed the same vppon five children which were stript of their cloathes and lefte naked by some of the kearnes. But very fewe or none of them efcaped a miserable end; For the Earle himselfe was beheaded by a poore fouldior, beinge found in a woode with a verie smale companie, and not one flaine but he: whose head was carried into england, and standes difgracefullie vppon London bridge for a traitors head. His brother Sr. Iohn was found vppon the highe way by Sr. Iohn Souch, and havinge notice that the englishmen were marchinge towardes him, he was not able havinge a principall good horse to moue hand or foote, vntill the english fouldiors came vppon him, and kild him . This is the iuste iudgment of God, executed vppon them that made the world beleue their quarrell was for religion, and yet their first exploite and cruelest acte was putt in execution vppon poore catholicks churches, fanctuaries, consecrated vessells which they pollured & prophaned. Nothinge doth difplease God more then hipocrisse, for as a holy man faith. Simulata fanctitas, est duplex iniquitas: fained holines is double iniquitie, for noe vice is more often reprehended of our Saujour, then this vice and wickednes, and although he pardoned all manner of Man. 23. finnes, yet vnto hipocrites he cried out woe,

Ee 3 and

438 Lib. VIII. The Theater of Catholick

and course and that many times.
10. Sr. Iohn Norrice in his Portingall voiage

with the bastand don Antony going to take Lisbone and to make him kinge thereof, of his great armie (which confifted of 18. thowfand able men) he brought not men enough to bringe home his shippes: the first enterprice that he attempted, was vppon a monasterie by the Grine, which his foldiors destroied and cast downe. The Earle of Efex that was the only Phenix of England, the cheefe fauoritt of the Queene, and the only man that all the contrie flatterd and followed, and all the English nation applauded, was arraigned and condemned of high treason, and beheaded in the tower of London, who when he tooke Cales in Spaine (an exploite both terrible to the Spaniardes, & ioyfull and honnorable vnto England) the churches and sanctuaries of that cittie felt the greatest smarte, which he prophaned, burned, and cast downe whose facred vessells his fouldiors tooke away and turned them into prophane and filthy vies; for the which fewe or none that assisted in that exploite, escaped an ominous and satall end, as manny doe obserue and note. In the Machabees, Heliodorus doth testifie thus much who counfelled his kinge if he had an enemie, that he should send him to robb the Temple of Hierusalem, and heshould find the imarte thereof, because there is in that

Macha. 1.

that place the power of God, which doth destroie and confound such as come to

annoy that place.

11. S. Ambrole speakinge with Valentine Ep fi 13. the yonger vied theie wordes; If you have noe right to doe anny iniurie to any mans ' private howfe, much leffe, can you take away from Gods howse, which never suffred lacrilegious persons vnpunished and robbers of churches and facred thinges, as by the precedent examples appeares:as also by the griuous punishment of Cardinall Wolfy is euident, who for erectinge his new college at Oxford and at Iplwiche (as Stow writteth) obtayned licence of Clement the feauenth to dissolve to the number of fortie monasteries of good fame, and bountifull hospitalitie, wherin the kinge bearinge with all his doinges, none durft controll him. In the executinge of which busines, five perfons were his cheefe instruments, which were fore punished by God, two of them fel at discord amoungest themselves, and the one flue the other, and the furminor was hanged for his labour, the 3. drowned himfelfe in a well, the 4. being wealthie enoughe before, begged his bread to his dyinge day, and the 5. was Doctor Allen . The cheefe instrument amoungest them was murthered by Thomas fitz-Gerrald. The Cardinall fallinge afterwards into the kings greuous displeature, was deposed, and died mile-E e 4.

miserably, and the colleges which he meant to have made soe glorious a buildinge, came neuer to good effecte. For this irreligious robberie was done of noe conscience, but to patch vpp pride, which private wealth could not furnishe.

Whether the kinge may take away church liuinges at his pleasure; And Whether as he is absolute kinge of the temporall goodes of his subjectes, he be so also of the Church, and of Churche livinges.

CHAPTER IV.

He only argument Protestants vse to proue this doctrine, is that of the Prophert Samuell, who said to the children of Israell, that if they would needes have a kinge, he would take away their vineyardes their landes and liuinges, and would bef-Testado in towe them vppon his servants &c. The holie doctors doe expound this place to be lib Reg. cap. 19. ment of Tyrannicall kinges, who followinge their passion or proper will, and not lawe or reason, would performe this towardes those stiffnecked people. And soe to diuert and disswade them from the vehement defire they had to gett them a kinge he vied those wordes, not that of right or iustice a good kinge ought foe to doe . And foe S.

Gregorie doth expound the same sayinge, 1ib 4.e. 3. that Tyrantes and not good kinges will doe & in Reg. this, for (faith he) in that historie of kin- cap. 8. ges weeread, that God was highly displeafed with Achab for takinge away the vinevarde from Naboth, for which the faid Achab with his Queene Iezabell, was fore punished by God for the same, therfore S. Gregorie faith this was not godes comaundement; And therfore David beinge sollicited at the request of Orna lebuseus to take a platt of grounde for to edifie an alter for our Lord, he would neuer take or accept it vntill he made payment thereof. Soe as whatfoeuer is fett downe by the prophett Samuell, is to give warninge to good kinges what they should obserue, and what they should forbeare to doe, thus farr S. Gregorie.

2. S. Iohn Chrisostome did reprehend the empresse Eudoxia the wife of Arcadius the Emperor, for takinge away from a certaine widdowe her vineyarde, and seinge that he could doe nothinge with her by faire meanes, he caused the church gates to be shutt against her . For Emperors and kinges are not absolut Lordes of the landes, and goodes of their subjectes, neither can they take them away accordinge to their pleasures, vnles it be for great offences, although many protestant courtiers, doe say the contrarie only to flatter their Princes:

for

442 Lib. VIII. The Theater of Catholick for if Kinges, and Princes had the proprietie and dominion of their subjectes goodes, then there should be noe neede of anny parleament, or courtes to treate with the fubiects for the kinges necessitie, but they may take from the subjects all they have at theire owne pleasure. But the kinge for beinge head and Lord of the kingdome, and for his paines taken in the gouernment thereof hath his owne patrimonie, rents and feruices with such like: or if this be not sufficient for the defense of the weale publique & christia religio, the subjects ought to supplie his wats, rather by request then by violence. But these newe gospellers say with Plutar, in the matchevillians, that kinges by their prerogatiues, may take all their lubiects goods to their pleasure: as a flatterer faid to the kinge Antigonus, that all thinges are lawfull for the kinge to doe, vnto whome the faid Antigonus made aunswere. Vnto tirannicall and barbarous Princes fuch thinges are lawfull, but vnto vs, nothinge is lawfull but that which is honeste.

> 3. This is the difference betwixt the good kinge and the tyrant, for the one is Subject to the lawes of God and nature: the other is subject to noe lawe, but to his will and his passion, havinge noe respect to lawe, conscience, faith or instice. The one doth respect cheefly the good of the weale publique: the other his owne private co-

moditie:

Apo.

and Protestant religion. moditie: the one doth enriche his fubiects by all the best meanes he can, the other doth impouerish them with all extorsion and imposition. The one doth revenge the iniurie don vnto God & the comon wealth, and pardones his owne proper iniurie: the Tyrant doth the contrarie, and doth reuenge his owne quarell, and forgive the injurie done vnto God. The one endeuours to preferue loue and amitie amoungest his tubiects, the other doth lowe diffentions and factions amoungest them to destroy them, and by their destruction to enriche himselfe with the confiscation of their goodes. The one makes great accompt of the loue of his fubiects, the other euer groundes himselfe in the hatred of his subjectes; The one doth fearch the best and the most vertuous to bestowe offices and promotions on them: the other doth beltowe them vppon the wickeddest people he can gett. The one is a pastour to feede his subjectes, the other is a woulfe to destroy them.

4. But to come to my purpole, that it is not lawfull for kinges to doe what it pleafeth them, the verie heathens haue obferued the conrrarie. Traian the Emperor Zonarus when he gaue the fword to the Pretor of tomo 2. in Rome, said these wordes. If I shall comaund Traiano. anny thinge that is lawfull or iufte, vie this fword for me, if otherwise I shall bid or comaund anny thinge against iustice, vie it against

444 Lib. VIII. The Theater of Catholick against me. The kinges of Aegipt did cause their magistrates to sweare, not to obey them, but in thinges lawfull, the same did Phillipp the beautifull kinge of France: and Antigonus the 3. who comaunded his prefidentes and magistrates, that they should not execute his comaundement, though it were figned with his owne hande, vnles it were iuft, & lawfull. It is an ould prouerbe: Melius est imperium in quo nihil licet, quam imperium in quo mihi liceat. It is better to be vnder his gouernment where the lawe gives noe scope, then vnder his where all thinges are lawfull without any restrainte. 5. And for their spiritual comaunde, S. Gre-

Orat. 17. ad Ciues timere percußos.

gorie Nazian.doth admonishe the, you (saith he) that are sheepe aske not to feede your pastors, neitherintermidle in things that pertaines not vnto your charge, doe not judge your judges, nor prescribe lawes to your law givers, if yow will have me to beplaine with yow, for the lawe of Christe hath made you my subjectes, and referred you to my tribunall, and that yow are sheepe of my flocke. And therfore S. Chisostome willed kinges to containe themselves within their limittes, for the boundes of priest-hoode is diftinguished from the boundes, & limittes of kinges, for that of priest-hoode is more, then that of kinges, for the kinges power exceedes not temporall thinges, but the power of priest-hoode came from heauen:

de verbis Isa. Homil. 40

Chryfoft.

the

the kinge hath the charge of our bodyes, but the priest hath to deale with our soules. Luciferius Bishop of Caler saith these wordes. What power haue you (speakinge of Princes) of Bishopps which if you shall not obey by the sentence of God alreadie giuen, you shalbe condemned? S. Iohn Damascen saith, that Princes haue nothinge to doe in Church matters, for that their office is not to gouerne ecclesiastical state, and therfore S. Paule saith. Nescitis quod Angelos indicabimus, multo magis secularia? Doe you not know that wee shall judge Angells, much more

seculer thinges?

6. The inconvenience of this is declared by two examples, of a politicke courtier, and a religious christian. Ecebolus Sophist, was maifter to Iulian the Apostate, and much esteemed of him, this polititian in the government of Constantius, did frame himselfe a christian, to conforme himselfe to the Emperors humour: & when the faid Constantius became an Arian heretique, the said Sophiste tourned his coar also. Againe when Iulian the Apostate, was Emperor, & denied his faith & became an infidle, the faid Ecebolus became also an infidle: afterwards when Iulian died and Iouinian also & that a most deuout and godly Catholique succeeded Iulian, Ecebolus like the Cameleon did conforme himselfe to the newe Emperor, & cast him selfe at the Church doore, crauing pardon

446 Lib. VIII. The Theater of Catholick Lib.3.c. 11 pardon of the Christians, as Socrates saith.

A liuely representation of the polititians of this time, of whome Iouinian the Emperor faid, that they worshipp not God, but the

Socrat. li. faid, that they worshipp not God, but the 3. 21. Prince.

The other example is of Cefarius, who as his brother S. Gregorie Nazianzen faith, beinge honoured with great offices, and promotions of the faid Iulian, and for that he would not forgoe his religion beinge a Catholique, he was disfauoured of the faid Iulian, and forfakinge the worlde and the fauor of the Emperor, did fet little by all wordly promotion and credit of the Emperor, in respect of the Catholique religion. This example of Ce-Sarius, doth represent vnto vs a fine Catholique, and the other of Ecebolus a fine Polititian of thele our dayes. Wherefore if wee endeuour to followe the Princes Religion, as often the kinge doth change the same, soe often wee must alsoe change ours, and foe wee make of the Prince a God, and forfake the livinge God.

That the protestant religion, Whose principall foundation and groundes are these articles aforesaid, is nothinge else then a denyinge of all Religion and pietie, and a renewinge of all heresies.

CHAPTER I.

Aluine in his inftitutions faith, Inft.li.4.
that S. Augustine of all anti- 14, 7.15.
quitie is the best & faithfullest
wittnes, but he enrolled your Aug. 20.6.

Patrons amoungest old heretiques, as Io- ab haresuinian, Vigilantius, Aerius, Aquarios, Armenians, Nouatians, Pepufians, Pheudapostles, Euuomians, Pelagians, and Donatiftes. Iouinian the Moncke saith, that fastinge or abstinence are of noe worthe. He destroied also the virginitie of the blessed Virgin, affirming that thee loft her virginitie when shee was delinered of Iesus, and said that continencie in Virgins and religious people, was noe better then matrimonie: and foe certaine Virgins beinge at Rome vpon this herefie did marrie, by which (faith S. Augustine) was comitted a prodigious thinge, and was extinguished so represently that it did not gett footinge amoungest other priestes.

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2. S. Ierom exclaimed against Vigilan-

Lib. IX. The Theater of Catholick 448 tius vsinge these wordes. It is a sacrilege to heare what the filthie fellowe calls vs. ashmoungers and idolaters, for that wee reuerence dead meanes bones, which he ment by the reliques of the holie Sainctes. And the faid S. Ierom writes, that he denyed the sepulchers of sainces to be reuerenced, and worshipped, and said moreover, that the praiers of the holy martyrs profitts nothinge after this life: imitatinge herin wicked Porphiry and Eunomius by callinge them the forcerie of diuills : therfore S. Augustine did condemne Vigilatius. Aerius did barcke against prayers, and suffrages of the dead: and maketh noe difference betwixt prieftes and Bishopps. The Peputians would have women to be priestes, vnto whome they haue attributed all principalitie August. de hæref. 27. as the Protestantes have done to Queene Elizabeth Anno 1. Parl. c. 1. Of the same heresie also were condemned, Eunomius, as the faid S. August. de herefi heref.54. de hares. & ad Luther. Nouatus was condemned for an heretique by faint Augustine and faint Ambrose, for denyinge poure of absoluinge sinnes vnto the priests, and confirmation to Bishopps, as laint Cyprian doth wittnes lib. 4. epist. 2. Theodoret. lib. 3. de hareticis. The Pelagians denyed original finne in infantes: and taught that baptisme is not necessarie for them as saint Augustine writeth.

3.S.Au-

Aug. de ecclesiasticis dogma sibus c.73.

Luther.

tomo 1 li
de capiiwit. Baby.

Aug. Homil. 50
de Socrat.
hift.l. 4.
Cap. 23.

Ambr. de
penis. li.1.
cap. 2.

Aug. he-

S. Augustine and saint Optatus doe putthe Donatistes in the rancke of hereti- Ane de ques, for layinge that the churche fayled in beref. 69 the whole world, and that it remayned a- de vnitate moungest themselves in Affrique: the like tib. cont. Caluine faith of the Catholique churche. listeras Those Donatistes did cast the blessed Sacra- Pesul. Opment vnto doggs, burne churches, and ta lib. 2. breake alters, tooke away all church orna- cal inft L. mentes as you doe, they abolished the sa- 4.cap. 15. crifice of the Masse as you doe, of which Theod. kinde of people Ignatius fayeth, there hath Dra. 5. bene some that would not away with facrifices and oblations, because they confesfed not the Euchariste to be the flesh of our Sauiour Ielu Christe . Arrius , Nestorius, S. Aug. Dioscorus & Eutiches, as faint Augustine lib. contra and faint Athanasius saye, and as it is allead- Maximi ged in the 7. generall councell, act. 1. de- Atha. p. nied all traditions and the wittnesses of the 488. fathers, they faid alfoe they would allowe Exempla nothinge but the scriptures sayinge; What scripture doth proue that the some is consubstantiall or coessentiall with the Father? the same alsoe did Simon Magus saye.

4. With Symon Magus, Valentinus, ref. 4. 6. and Manicheus , you denie free will. With clement, Flornius and with Symon Magus, you Alexanaffirme God to be author of all euill, as S. drinus li. Augustine, Clemens Alexandrinus & Ter- sionum. tulian faye of the faid Symon Magus. With Terini, de Constantius, you saye that euerie Civill prascripe

Opsas 1.2.

Aug. be-

Prince

Atha. epi ad folita riam vită degentes Hilar. lib ad Constătium ex li. qui incipit tempus est loquendi.

Prince ought to be head of the churche accordinge to Euseb.lib. 3. Wherfore S. Athanasius called him antechrist, and the abhomination of desolation, of whome alsoe S. Hillarie saith these woordes; I tell you when I shall speake vnto you, that I speake to Nero & that Decius & Maximianus shall heare me, you sight against God, you thunder against the church, you perfect the Sainsts, you take awaye the Religion of Christe, you are not only the Tyrant of men, but of God, you doe preuent antechrist, and worke his misteries, you coyne saith, living without saith, thou of all men the most wicked: this he spoake to him in his life time.

With Marcius and Manicheus, and other heretiques you condemne manny bookes of the scriptures, which would not receaue the scriptures : Nisi cam adiectionibus & detractionibus factis, but with cuttinge & maglinge of them. You take away Chrisme with Nouatus, who denied the holye ghoafte. With Iouinian , as S. Augustine faith of him, you take away pennaunce from the church : who faid allo that all finnes were equall. Also with Pelagius yow take away the Sacrament of orders and priest-hoode, with Petrus Abalardus, Wicleffe, and Hus all vocall prayers. And with the Armenians you fay that matrimonie is noe Sacrament. You take away generall councells with

with the Arians, that would not obey the councell of Nice With Nestorius that would not obey the councell of Ephelus, with Eutiches and Diofcorus, that would not abey the councell of Chalcedon. With Iouinianus (as saint Augustine wittnesseth) de naresyou eate all meates euerie daye without bus. any observation of dayes or difference of meate, you doe the like obseruinge noe faste. Caluine tooke away finginge from the Aug.li. 12 church with the heretique Hillarus, as faint remast. Augustine and saint Ambrose say, when Ambr. in Christe is prayled the Arrians are madd. quadam With Jouinian you fay, that all which be in Maxenii heaven are equall in glorie, because all iuste de Bassispersons are equall in this life in merittes, cis tradeand all finners are equall in finnes. With dis que the Catharies you denie all facraments; ponitur in With the heretiques called Lamprini, you tentiari. take away vowes and votaries. With the Eustachians yow take away churches and alters dedicated to martirs.

6. Againe, with the Eutichian hereti- Epift. 75. ques, yow take away oblations, facrifice, and chrisme, as Leo the Pope complained by his letters to Martianus the Emperor epist. 75. where he faith. Intercepta est facrifici oblatio, defecit chrismatis sanctificatio. The oblation of the facrifice is intercepted, and hallowinge of the chrisme faileth. And as in the time of Antechrifte (as that auncient holy father and constant Martyr Hipolitus,

that lived in the yeare of our Lord 220. saith.

Ecclesiarum ades sacra tiguri) instar erint: pratiosum corpus & sanguis Christi in diebus illis non extabit &c, the church shall be like cortadges, the blessed body and blood of Christ shall not be seene, the Masse shallow viterly defaced, soe as yow seeme to be the precur-

Opeas 1.6. fours of this beaft . For with the Donatifts (as Optatus writeth) yow give the bleffed contr4 Donatift. Sacrament to dogges, the chrismatorie with Optat. 1.2. the facred chrisme, yow violentlie cast vpon contr4 the grounde, with them also yow breake Donatift. vistor de alters, with them also and with the Arrians of Affricke (as Victor faith) yow overperfecut. Vanda, l. throwe churches, monasteries and chappels, 1. cap.3. and as they made shirtes and briches of the Via. li 3. vestimentes and alter cloathes, burned bookes, spoiled churches of their ornamentes, as appeared in an epiftle by the bishoppes of Egipte to Marcus the Pope, and as Nazianzenus faith, misteria verterunt in commedias, the misteries of our religio they

7. Againe, you refuse with these hereAug li 3 tiques, to come to the generall councells, to
giue an accompte of your doinges, as saint
Augustine saith of them; With NabuchoAREG 15. donozer the kinge of Babilon, and Antio1. Mach. chus Epiphanes, and Iulian the apostate
(which represente the divill against Christe
his spouse) yow spoile his church, yow
robbe

doe you the like.

turned to playes and comedies, euen foe

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robbe her ofher treasure, yow violently inuade all facred places and fanctuaries, yow take away alters, pattens, challices, candleflicks, and all other ornamentes dedicated to the feruice of God: yow defile, abuse and ftaine all facred thinges, and as they prohibited facrifice and oblations, foe yow doe the like. With the faid Iulian (which of a ye: tuous and catholique Prince, became fuddainlie a tirannical perfecutor of Christe and his members) yow banishe priestes and religious people, but exceedinge his tiranny Cyrill 1.6. herein, yow put them to the cruelest death lianum. that the diuil can invente: yow contemne the crosse of Christe and called them wretched men (as faint Cyrill faith of him) for cyril.1.16 doinge reuerence to the faid facred croffe, comra luas for making the figne of the croffe in their lianum. fore heads, for planting it ouer their doores, for keepinge it in their howses, he did also reproue them for visittinge their sepulchers, for worshippingereliques of Martyres, for prayinge vnto them at their graues, and called them dead men. And as he ouerthrewe the Image and picture of Christe, the arke and shrine wherin were religiously kept the bones of S. Iohn Baptiste, brake Zozo.1.5. them open, burned them and dispersed a- cap. 12 brode the ashes, so yow doe the like - And Theod. 1.3 as the lewes crucified the Image of Christe cap. 6. as S. Athanafius faith, as their fathers crucified Christe himselse, soe you doe the like.

Lib. IX. The Theater of Catholick And as the ethinckes brake the Image of Christe, yow doe the like . Yow followe Aerius, who refuled to obserue prescript and appointed fastinge dayes, alleadginge for himselfe that he should not be under the Zozo. lib. Iudaicall yoke of bondage, as our Iuell and other protestantes said, therby claiminge the libertie of their newe golpell.

cap 33. Epiphan. heref. 7.5.

Lib. de

pussione

imagini Christi.

5. c. 1 2.

Aug.lib.

de hare.

8. The Manichees and Eustachians, did fait uppon fundayes, for that they would not feeme to reiovce for the refurrection of Christ, as S. Ambrose epist. 83 and saint Augustine epist. 86. doe declare: as also faint Epiph Herel, 75. Also the Priscilians did fast vpon fondayes and vppon the nativitie of our Lord, least they should seeme to alow of the humanitie of Christe, as S. Leo in his epittles dooth fert downe. All thete you followe, doinge all thinges in despite of the church as Luther did. Ecee (inquir) quando homo pracipit (Scil. papa) ob id ipsum non facia, & fi non pracepiffet vellem facere , when man comaundes (vid. the Pope) I will not obey

him, for that he comaunded, and if he had not comaunded, I would have don it, I will doe it when I shall thincke good; as the faid Aerius faide, that he would not obey the churche in his fastinge, and yet

Luth. de conf. part 3. parag. 14.

did not God comand vs to obey his church and the rulers thereof in manny places fay-Matt. 16. inge, whosoeuer despiseth you despiseth me? &c.

9. The

The Donatistes taughte (as S. Augustine saith) that the churche of God con- Aug. lib. lifted only of the good, and that the visible de unitate church manny yeares agoe did perishe, and eccles.c. 12 that it did confifte only of their owne lecte and congregation, as you hold the lame to be in your owne lecte onlie. If wee must become protestants, wee muste embrace all thele forelaid herefies condemned by all the holie doctors, generall councells of Christendome, and the vniuersall Catholique churche in all ages: wee must also mantaine newe herefies farr worfe then the former, and invent more of them . As that the Trinitie of God, the deitie of Christ, his passion, death and refurrection, are but papifticall inventions, and that they oughte, as breers as brambles to be cast out of the vineyard of the Lord, these be the wordes of one of the familie of lone, in the arti- An 1579. cles printed at London.

Did not the Protestantes of Hungarie putt vpp conclusions at Albaiulia, that it is Idolatrie to adore Christe, which also they have defended through all Germanie? VVitale. Did not Whitakers fay, that the image of cont. van-Christe is as verie an Idoll, as the image of der. page Venus or Iupiter? That Christe is not got- vybitak. ten of the substance of his Father. That S. 4. cap. Peter was neuer at Rome. That the fuccef- pag. 114. fion of Popes is antechrifte, that the vniuerfal church is antechriste? They say moreover

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that

456 Lib. IX. The Theater of Catholick that the blood of Christe auailes nothinge for our faluation, and that it did putrifie more then 1500. yeares a goe. Conradus a Conrad, in protestant writer doth charge Caluine with Theologia Caluin 1.1 this doctrine and other protestants, that we artic 6. be not iustified by the meritts of Christe, fol 16. with manny fuch blasphemies vide sup. Ex Curius in Calumo Turcifmi lib. 4.cap. 22. that wee can-Toongia not obserue godes lawes. Buny in his chrisfol, 250. tian exercise dedicated to the Archbishopp of Yorke did laie of the bleffed virgin, when shee stoode at the crosse in the time of Christe his death, that shee violated the first comaundement, as also the 5.6, and 9. comaundement.

In praf. nomi seftamensi Peser Martyr dialogo corporis Christi. calu Har. mo. Mas 2 confrant. Manaßes in Analib. P49.114 Hamelion Lalu. coninf. de monft l. 2. alu in LP. 24.

11. Moreouer, Beza faith, that Christe was borne as other children are borne, and that Marie brought him forth naturallie. The same also Peter martyr, and Caluine holde. The faid Caluine faith, that Christ was borne as Constantinus Copronimus wasborne, which all Greeke writers call the mounster of Affricke, and the fincke of all impietie, and mischeefe. Which wicked doctrine is againste the catholique Faithe which faieth in our creede, that Christe was coceaned of the bleffed Virgin. So Archiball Hamelton shewes, that they make the vildest wooman in the world, equall vnto the bleffed Virgine . Caluine attributed ignorance vnto Christe, & saith that he obrained godes fauour by faithe. That Lutherans denie

and Protestant religion.

Lush.so. 5

denie Christe his assension into heauen cal Man. That Caluine denies Christe his descention 27 Smidl. into hell: others of them denies the true in visa palsion of Christe vppon the croffe, Luther Calu, inf. faith, that if wee have faith, wee are equall 1.2. Carlis, in dignitie with faint Peter, and faint Paule, impress. with the bleffed Virgin and all the fainctes, Londini and that God is as fauorable vnto fuch as haue his faith, as to Christ himselfe, and that wee haue noe leffe righte vnto life euerlaf- tione in tinge, then he : and that wee be noe leffe Paret. delinered from eternall death then he.

12. Others faid, that wholoeuer bath Beza in this faith, God is bound to give vnto him confes fthe kingdome of heaven, and that through dei. our faith though neuer foe little (notwith-Lub, de standinge anie wickednes) wee should be lib chrift. fecure of heaven, & that there is no finne be- Luib. fer. fore God, but incredulitie. That the tenn de Moyfe. comaundements pertaine not to Christias. 6 lib. de That accordinge to Caluine it is impossible Caps. Bab. to the Sainctes to observe the comaunde- inflicap.7. ments; Also that there is noe paines of calm lib. damnation for man, but to thincke that God cap. 25. is aduerfarie to him. Petrus Rycherus faid, (who was it were the Idoll of Beza, and who was fente by Caluine vnto the weafte Indies) that Christe should not be prayde vnto. Wherfore he tooke Gloria Patri & Filio erc. out of the Pfalmes of David-

Cars.in 2. 13. Did not Cartwrith fay. I cannot be repl. pa. persuaded that saint Peter and saint Paule 191.

Were

were foe foolish, as to thincke, that a poore miferable man, which they faw with their 7. Same eyes, was their God. Beza alloe holdes the Beze in. fame, and many others of that stampe, yea fome of them, that were burnt in Queene respon ad arg Bresig Maries dayes, and related by Fox for Mar-Epift. 6. tyrs, houlde. That Christ was in desperation when he was yppon the crosse, accordinge Fox in hif. Carelesi to Cafuine. That God is the author and P48-1534 cause of sinne, the procurer, and intiler, Calu. in comainder and worker, and that the adul-terie of Dauid, and the treason of Iudas, Hermo. in Euange. Calu infti. was as well the worke of God, as the conl. 1.c. 18. uerfron of faint Paule. And that man hath Peter martyr in noe free will: with manny fuch horrible 1. Sam. 1. blasphemies to tedious for me to repeate, Melancshon in c. and irklome for anny Christian to heate.
Rom, 8. and irklome for anny Christian to heate.
Caludi de Soe as by these wicked paradoxes, it must seems followe, that God is turned to be a diDeipre- uill, and that he is most vniuste to condeff. pag. deff. pag. demne men for the offenses which they glias li. de cannor shunne, hauinge noe free will to prouiden- auoide them, nor noe force to relife God, the worker, counceller, and intiler tia. to finne . frie Pfalmet of David.

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That noe lott or stillable of Christian religion, ought to be counted a thinge indifferent or of smale moment, and that Pohosoeuer doth not agree With the Catholique Church in all pointes of beliefe, cannot be saued.

CHAPTER III.

Thomas faith, that who foeuer doth err in one article, he 5. Thom.s. hath noe faith of the rest: for 2.9.5.3. as faint Vincentius Ferar, faith,

vertue hath noe more fondations then one, and the same is indivisible, which is the diuine trueth, which cannot be deceaued, nor deceaue : and foe whofoeuer doubteth in one, hath noe foundation of the reste For if a rocke should fall, vppon which there should be 12. chambers, all those chambers would fall also: enen soe the protestants in the beginninge fell from the church, which is the rocke vppon which Christe builded these 12. chambers, I meane the twelve articles of our beleefe, foe once they fallinge from the church, they fell from thele 12.articles; and came vnto vs, in firitu erroris & mendaci, in the spirite of error and lienge. This Martin Luther faid of the Zuinglians. Luth, dia. In vaine (faith he) they beleeue in God, log. 6,6,11 the father, the fonne, and the holie ghoaft, and all the rest, because they denie this one

article. Hocest corpus meum: this is my bodie.

2. For this cause Iconoclasters or Imagebreakers are auncient heretiques, because they denie that article of the catholique church of the reverencinge of facred images. How many of al estates, prelates, nobles and common people, suffred eyther death or banishmente in the time of the Emperors that were image breakers? for they confidered that wholoever observeth all the lawe, and offendeth in one, is guilty of all the refte. The trewe mother of the child would have noe division thereof. Nonne ifti (faith faint Augustine) quos vosatis haretici, doe not these which you call heretiques, confesse the same trinitie, beleue also in Christe, and yet they were called auncient heretiques, whose heresies were knowen and nowe altogether extinguished through their absurdities. Hoc qui

Ang.lib.2 guilhed through their ablurdities. Hoc qui de trinis. credunt (faith he) lib.2.nectu in catholica fide, cap. 17. fed in schismate aliquo aut harefi credunt, who foeuer beleeueth all articles of the creede and otherwise remaininge in any scisme and

heresie, cannot be in the catholique faith.

Zezo.li. 3. The Arrians denied but one letter in the cap. 17. creede, and yet saint Ierom saith, that if the Theed.l. 2 church had not resisted the Emperor Valens which did fauour the Arrians, touchinge that letter which was Omusion, in steed of

Omision, Christendome (saith he) would haue bene in great danger.

3. When

2. When the prefect of the Arrian Empe- In vit.Baror Valens , dealt with faint Bafil that he fil Nez. should not be foe obstinate or wilfull in his orat opinions, but that he should conforme him- in lander felfe to the Emperor and live in his fauour, Bafily. he answered; that fuch as are fedd with the daintie feastes of holy scriptures, they would fufferall kinde of tormentes rather then any jott, fillable or letter should be chaunged. And as for the Emperors frindshipp, he did esteeme it well, soe that it were nor against pietie and religion. S. Chrisostome Rom. 12. vppon that place of faint Paule. Hauinge: peace with enerie bodie. Wee ought not to preferr (faith he) peace before godes trueth, when the fame is in danger, but rather to offer our lives for the defence thereof. Soe as yow fee that the Arrians were condemned for heretiques for one letter, beinge in all other pointes catholiques, but he protestantes have raised from hell all the herefies that ever were, for noe heretiques almoste that euer were, but kept ecclesiastical fervice and ceremonies like the catholiques, but the protestants have taken away all: therfore they should not bragge that their religion is agreable to the word of God, or the Romish church, or that the Romish church, or anny member thereof, should ioyne with them therein,

. When the prefect of the Arrish E. That the neme Religion, for that, it takes away. all religion, is porfe then that of the Turches and Gentiles

the Emperor and lare in his at our, CHAPTER IV. coffee of holy feripumes, they w

Stur.de Tat. concordie ineunde.

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Turmins na protestant wryter fayeth, that Lutherans and Cal-uinistes do destroye and take away the cheefeste articles of Chaistian religion, and the fondation of our faith. Which thus is proued to be true; That religion is beste, which thinckes of God most reuerentlie, and of their neighbours most charirably: but the Turcks and Gentiles doe farr excel the new religion in worshippinge God and helpinge their neighbors : therfore it must needes be better, then the new. Cicero layeth, that God is a certaine excellent and eternall nature, and that the order of ecclefiafticall thinges, is the beawtie of the world: who although they did speake of manny godes, yet they affirme Iupiter to be the father of all the refte, and faie that they did worshipp but one God, and the refte of the godes as the ministers of one God, as Iustinus martyr faid, and Plato faith." Deus qui bonus est, malorum causa nonest; God which is good, is not the caule of euills:and in another place he faith, God is not vniuft, but most just. But the new religion doth say

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Cicero lib. 2. de diwinitate.

Instit. de monarchia Dei lib. 3. cap. 1.

Plato de repub.dia. logo 2. in fine.

and Protestant religion.

(in the chapter about recited) that God is the cause of all mischeese and wickedness by which wicked affertion they make him a

deuill.

2. All philosophers did referre all theinferior motions, to a certaine lupreame motine, by the confideration whereof, they found a certaine supreame moner, and a certaine euerlaftinge caule, which is the center of begininge, and principle of all thinges, vnto whome all thinges are subordinated. The Turcks saie, that God is immutable. mercifull, pittifull, one onlie, who gives e-, uerie man according to his worckes, reward to the good, and tormentes to the badde, and soe they call God, la, Ila, Mahomet refula God, God aboue, and Mahomet his propher. But the new religion doth day he giues noe reward to the good, nor tormentes. to the badd, foe that he hath any jott of faith. Lutherw. with him, and the more wicked a man is, the neerer he is to Gods fauour. The Turcks doe beleue that it is possible to keepe godes lawes, but the newe religion doth fay it is. impossible, and that heaven is given to. thole that have any faith, without anny, respect to works or mans endeuour. The Turcks also affirme, that Christe ascended vnto heauen in his fleashe, and sitteth in the presence of God. The Turckes Alcoran faies, that Iesus Christe was the sonne of the Virgin Marie, was inspired by God, that

Thene. 1.6. cap. 4. Alcoran. Azoar. 2. 10.

464 Lib. IX. The Theater of Catholick that he was the worde, the spiritte, the wifdome, and the minde of God the father, and that he was the Melsias, and the Prince that was promised vnto the lewes . Also they fay, that the spiritt of God did enter into Marie, and that lefus was begotten of her, thee beinge a moste pure Virgine. That God did indue her foule, with greater grace Agoar.31. and verrue, then the foule of anny that was, and that of all men and women thee was the beft, the pureft, and the godlieft, and that of all the children of Adam, none was vnipotted and vndefiled by Sathan but Marie and her child. Azoar. 3. 76. The new religion beleeues of her noe luch matter, and compares her with their owne mothers and some of them calle her, a saffron bagg.

3. Vinder the dominion of the Turcks, the christians are permitted without anny restraint, to exercise all the rites and exercifes of chriftian religion : not foe vnder princes of the new religion, who are greater persecutors of the catholique christian religion, then anny Turcks, Iewes, Gentiles or pagans that euer were. In Constantinople there are many monasteries standing, and replenished with religious people, in Grecia and other of the Turcks Dominions, are at this day many degrees, orders, and ecclefiafticall dignities of the church, and christian pastors, as Patriarches, Metropilitans, Archbishoppes, Bishopps, and Priefts,

Priests, vnto all which it is lawfull to confecrate, to fay Masse, and Mouncks, Deacons' and Subdeacons, doe minister at the Alter. There are all also other officers which they call Agnests, which doe read vppon fondayes the epiftles. There are also Archiman drite, that is to say, the Fathers of Moncks. These Patriarches are chosen by Metropolitans, Archbishopps and Bishopps, and are confirmed by the cheefe Baffa the kinges viccar: the next vnto thefe, are the Metropolitans, the cheefest of them, is the Metropolitan of Thessalonica, which hath vnder him 10. Bishopps, the Metropolitan of Athens, hath vnder him 6. Bishopps. In that cittie of Athens, were seene in a publique profession together 250. priests, there is a Metropolitan of Mitelin, but he hath no Bishopps vnder him. The Metropolitan of Chalcedon hath under him 60. priefts. There is a Metropolitan of Nyce, but he hath noe Bishoppe; The Metropolitan of Ephelus, hath hnder him 50. churches . The Metropolitan of Philipen, hath 150. Antioch 40. Churches, Smyrnensis 150. and Corinth, with other Metropolitans 6.

4. All doe agree with the Catholique religion in euerie pointe, exceptinge 3. or 4.errors of the Greeks. This is knowen by the censure that Ieremie the Patriarche hath giuen of the protestant religion, which was sent by him the into Germanie, who sought

Lib. IX. The Theater of Catholick vnion betwixt them and the Greeke church, feeinge they forfooke the Latine church, or rather God, and the Latine haue forsaken them; but the said Parriarche did abhor, and refuse an vnion with them, and faid there was almuch difference betwixt them, as betwixt heaven and hell. You may read more of this matter in Michell ab Ifelt Anno 1580. Also the Patriarch of Philadelhist, ibid. pha called Gabriell, did write vnto Martinus Crusius a Lutheran of this matter, requestinge him never to trouble him, touchinge either, vnion or confirmation of his doctrine.

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5. To coclud this matter, if Turkes, Iewes, and Gentiles, thincke more reverently of 9. Tho. 3. God the Father, of Christ Iesus his sonne, and of his bleffed mother, yea and do shew more fauor to christians, then those of the new religion doe, I must thincke and conceaue a better opinion of Turckes then of these new vostarts, for S. Thomas saith, that herelie is a greater finne, the paganisme and Iudailme: for althoughe infidels denye more articles of faith then heretiques, yet because heretiques do persecute the church with greater malice then the other, and the greater malice argueth the greater finne, therfore heretiques are the greater finners . For as faint Paule faith, an herecicall man is damned by his owne proper judgment: therfore I leave the conclusion to the confideration of the reader. An . An answer vnto Protestants, barkinge against the religious institutions of holy Orders, saying that religious vocations were not instituted by our Sauiour.

CHAPTER I.

F humane nature had continued in that bleffed perfection of original integrity, in which it was created, there would

not be required (that grace excepted which in the beginning was infused and superadded vnto it) fo many other graces and helpes, preuenier & fublequent, exciting her flacknes and brackwardnes, and expelling her corrupt inclination and propension to fenfuality, to corruptible, bafe, and vilecreatures. Wherfore the creator and protector of man whole nature is goodnes, whole proper worke is mercy (as S. Leo faith) doth neuer cease or desiste from givinge of all helpes and meanes to repaire and redreffe this humane imbecillicie, by proposing and intimating all fuch fufficient motives to worke our faluation withall, contincing our negligence and vnprouident careleines, if wee will imbrace and put the same in due execution : foas for curing and healing the contagious maladies and reftles diseases

contracted and engendred by original and capitall finne, he inftituted the Sacramente of Baptisme, and also for cleaninge and purginge vs from actual and personal comitted after Baptisme, he hath ordained and deuised other Sacramentes, either to be supported by them that wee should not fall, or to be raised vp againe and releiued, if wee were fallen.

2. Amongst all convenient meanes ordeined, either for reforming our faid vicious inclination, or increasing our perfectio, none are fo certaine, or fo fecure as the religious state, the affured fanctuary and common Support of all Christians, and specially of fuch as are plunged and perplexed, with the continual fluxe and reflux of humans frailtie, and Adams agony; For belides fo many euident testimonies of Gods particular fauour and spirituall consolation that he doth bestowe on it, to take away the ofcasion of sinne, who ever lived more vertuoufly or more religiously then those that were retired & sequestred from the daungerous occasions thereof, & the alluring inducementes of the vanities of this world? Elongaui fugiens & manfi in solitudine, I fled retiring my felfe, and remained alone vidfrom fuch as by their importunate and alluring conversation of filthy concupiscence, fought to bringe me to confusion.

3. It is faid in the person of a religious

man exempted and freed from all feculer defignementes . Audiuimus eum in Euphrata, I have heard him at the pleasant river of Euphrata, that springeth out of paradife, I have founde him in the fertile feildes amids the woods. Not in the pallace of King Pharao, but in the wildernes, the Angells appeared vnto Moises, wherefore in the desert he receaued the deuine lawes with many other spirituall consolations. S. Iohn Baptist, least his bleffed conversation should be defiled and prophaned, with the idle and loofe comunication of his kinfmen, fled into the wildernes. When God through speciall fauourappeared vnto Abraham, and would recapitulate certaine great and hidden misteries vnto him, he said these wordes. Departe from your native country, and your carnall freindes, and goe a farr off. It is faid vnro the spoule of Christe. Obliniscere populum Gen. 12. tuum, & domum patris tui. Take no care of thine owne kindred, and remember northy fathers house. The Apostle after he became the feruant of Christe. Non acquieuit carni & sanguini, did bid adieu to flesh and bloud. Elias and Mary Magdalen in the wildernes, were dreadfull vnto the deuills, gratefull vnto the Angells, acceptable vnto God, and famous to the world.

4. Did not Elias resemble the state of a religious person, who was without wife, without children, without family, allwaies,

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470 Lib. X. The Theater of Catholick liuinge chaste and continente, being in that pouerty, as he is described with hairy skinnes, and as it were begging his bread of a A. Reg. 1. poore widdow, fomtimes receiving it from a crowe? Did not Elizeus, giuing ouer his 3.King.17 landes and chattells, & forfaking parentes, 3. Reg. 19 house and home, give good example of a religious state, followe that perfection, and accomplishe that votary life. Wherefore S. Hier ep.4 Hierom calls them monckes of the ould tef-Epift. 15. tament; in which number he reckoneth himselfe, saying. Our prince Elias, or leader Elizeus, our captaines, the children of the prophets also in the said ould law were the Nazarites, dedicated to the feruice of God, Num. 6. fo as faint Bafill, calleth the religious people of the ould testament Nazarites, which by Nazianz. solemne vowe consecrated themselves eratione in laudem wholy to this religious profession: they Bafily. refrained from wine, and from any thinge that might distemper their mindes, that to wee likewise should not only abstaine from finne, but also from all the prouocations and inducementes of the fame; neither from man, or by man did it come, but from the sonne of God, in which are all the trea-PValdef. fures of wisedome and knowledge, as all de facraholy fathers doe witnes, and especially Thoment tit. 9 mas Waldensis against Iohn Wickliffe, Clicap. 33. Clisa. 1. 3. toueus against Luther and other heretiques esp. 9. of his time. S. Gregory against Florineus, Greg. 2. dist. cap. 8 Which most sharpely persecuted S. Benedict and

and his holy order.

5. What more euident proofe or conuincing reasons can we have, then our fauiours owne wordes? for the religious state confisteth of three vowes, I meane perpetuall chastity, voluntarie, pouertie, and constant and perfect obediece, which Christ ordayned against the three maladies of our foule, which is concupifcece of the eye, concupiscence of the flesh and pride of life; touchinge the first, he faith, there are Eunuches Mait. 2 which have gelded themselves from the beginning from the kingdome of heaven, meaning therby that fuch people by their folemne vowe of religious chastitie, and of inuincible and vowed continencie, did cutt away all liberty and occasion of wedlocke, and vnchafte defires of fleshly allurementes. Of pouerty he said in plaine tearmes; vnlesse one will renounce all that he possesseth, he cannot be my disciple. In another place he Line, 10, forbiddeth the Apostles to carry either goulde or filuer, icrippe or purie. Of obe- Lue. 9. dience he saith. He that lifteth to come to follow after me, let him deny himselfe, take vp his croffe and follow me . By this abnegation and deniall of himselfe, the holy doctors have ever understood the vow of obedience, as may appeare plainly by the counsell of Zenon; all which three vo- cone zen. wes our Saujour counfelled, which are decre. called enangelical councells, and so they are Gg 4

472 Lib. X. The Theater of Catholick

Mar. 19. recorded by the Euangelistes, as may ap-Mar. 10. peare by the younge man that sought our Inc. 18. Sauiours counsell for the purchasing of life euerlasting, who neuerthelesse from his childehood kept the commaundementes, yet he counselled him, if he would be perfecte, to goe and sell all that he had, to give

the same to the poore, and to follow him, and he should have greate treasure in hea
Mass. 19. uen. For by selling all his goods, he should make himselfe incapable to demande them

make himselfe incapable to demaunde them againe: & by following of him doth plainly signification other euangelical counsailes, especially that of obedience, which counsell, being vnaduisedly rejected of the young man, was embraced of the Apostles, for S. Peter in the name of them all saith, wee forsooke all thinges; by which wordes saint

Iere, lib. 1. Hierome prooued against Iouinian, that the in Iouin. Apostles being after admitted to the Apost. Tho. 2. 1 stolique dignitie, were continente and opus. 88. chaste without exercising coniugall society; 4r. 4. ad 3 fo saint Thomas and sainct Augustine saie, Aug. 17.

vowe, to follow this estate of perfection, when by forsakinge all thinges they followed Christe.

That the Apostles and their followers in the primative church, followed this estate of perfection.

CHAPTER II.

Ee reade in the actes, that all Ad. s. thinges amongst the Christias AH. 2. v. were comon, & whatfoeuer 44. lads, houses, chattels, or mooueables they had, all was fould and the price thereof brought before the Apostles. And this they did as they were obliged by vowe, and as votaries they accomplished the same as saint Hierome expoundeth (related by Platus, de bono statu religiosi) vpon that place of the Actes, where Ananias with Saphira was stroken dead by S. Peter for referuing to himselfe parte of his goodes which he had gotten for the land he fould. For you (faid he) did not lye to man but to AH. 5. God: but had not he promised the same, he should not have bin taxed with that imputation of a ly against the holy ghoste, nor so fore a punishment would have bin inflicted vpon him, had it not bin in his free choile to bringe the valew and price of all his goodes vnto the Apostles; And S. Hierom faith, AB. 2. that the state of the Christians in the beginninge, was like vnto that of the Monks in his owne tyme, in such force that none had

had any propriety of goods, none rich or poore amoungst them, theire patrimonie was equally distributed, euerie man receiuinge an equall portion: they imployed their study and their tyme in prayers, psalmes, reading and other religious exercises, as S. Luke and Phylo doe reporte.

2. Cassianus testifieth that this religious

Caff. 2. lib.

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discipline of monasteries and conventes, was not only begunne by the Apostles, but also was much increased and augmented by them, and much more by their immediate and next fuccessors, men and weomen were dissoined and sequestred one from another, abiteining from wedlocke, communication of flesh and bloud, and from all idle and friuolous convertation of worldly vanities. And therefore for folitarines they were called Monkes; and for communitie of all thinges amongst themselves, they were called Cenobite. This religiouse difcipline and ftrict profession, was first practiled by faint Marke the Euangeliste, as S. Hierom & Calsianus doe auouch, for not only at Hierusalem and Alexandria this order was established, but in other partes of the world, as in Ethiopia the daughter of the Kinge there, was confecrated vnto God by faint Mathew the Apostle, holy Thecla by faint Paul in Grecia, Domitilla by faint Clement at Rome, in Fraunce faint Martha the good hostesse of our Saniour erested a monafte-

Hier. in

monasterie by Marcells in a place very remore, where the with other religious wea-

men lived most vertuously.

Dionyfius Areopagita faint Paules disciple, declareth at large, not only their increase in his owne time, but also of their in descrip. profession, ceremonies, and honour they Eccles. in had in the world. Philo the Iew, which vita Mar. spake with saint Peter at Rome, did write a booke in the commendacion of the profeffors of this religious profession, thereby to extoll his owne nation for that they were fo vertuously addicted : Eusebius allio allead- Euseb. r. geth Philo, and largely setteth downe his wordes to this purpole. Tertullian wrote a booke of the vailing or mourninge of Vir- veland. gins. So weeread a decree of Pius the first Pope of that name, being fet foorth Anno 147. of the order in confecrating of virgins, which order or ceremonies, faint Ambrole and faint Eufebius fert downe. Alfo Iuftinus martyr Apologetico 2. prochristianis, Clemens Alexandrinus ad Stromatum 2. Ignatius disciple to saint Iohn the Euangelist ad Tarlenles. S. Cipr. lib. 1. epist. 11. and Origenes Homil. 17.S.in Luke, doe write of the order and confecration of Virgins. Ruffinus and Theodoretus doe write when S. Hele- hift. na went to Hierusalem to finde out the Theod Ly croffe of Christe, that then she founde cap. 18. virgins there dedicated to God; and all auncient writers that euer wrote were not forget-

Dionyf. de Ecclef. Hier.c.10

Eccl. hift. cap. 17. Ters. de virg. 10. 9.1. 64. virginis.

Lib.de inft virg c. 17. Euje.c 4.

Lib. X. The Theater of Catholick forgettfull of virgins, vowes, and votaries, with which the Churche of Christ florished in all ages.

Of the increase of religious orders, and how the fame continued from time to time vntill our dayes.

CHAPTER III.

I. He church of Christehauing no intermission or time of brea-G a thinge from the cruelland terrible stormes of bloody perfeeuting tirantes for the space of 300. yeares, when all the princes of this world complotted, all deuised pollicies, extended their force, exercised theire bloody imbruementes to destroy her, no prince or monarche being a christian vntill Constantine the greate, about the yeare of our Lord 305. becames christian, at which tyme the church florished in great peace and prosperity. This religiouse institution of Virgins, increased also by the great faint Antony the Moncke of Egipt, commonly so called for his great fanctity, austerity of life, contempt of the world, mortification of his carcale, hatred of himfelfe, and inflamed charity towardes God; and althoughe wee reade there were religious places wherein this religiouse profelsion was exercised, yet as faint Athanafius

vita Anthony.

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fius writeth, he was the first that reduced and trained them to the order of monalticall rules and discipline, instructing them with the rudimentes of this spirituall warfare, and that vnder the government and leading of others, from whome like the industrious Bee, he collected certaine spirituall honie, as well for his owne education, as for the instruction of others, his resplendent fanctity being a shining light in the whole world: by his bleffed examples all the deferres of Armenia, Scithia, Nitia, and both Thebaidas were replenished with monasteries, all which were directed by the prouident care and wisdome of the said S. Antony, being as it were their father genetall, whome others imitated and followed, as S. Hillarion who was another S. Antony, who founded first monasteries in Palestine as S. Hierom faith. Our Lord lesus hath old S. Antony in Egipt, he hath younge Hilarion in Palestine, and so others followed his steps, and many monasteries learned from his, the precepts of a celeftiall

life. 2. In the same tyme also S. Basill the great (fo called also for his great learninge and fanctity) instituted in Greece monafticall order and discipline, who in a certaine epistle writeth thus; Wee are accused (faith hee) that we cause men to exercise piety, to forlake the world and all temporall cares,

which

478 Lib. X. The Theater of Catholick which our Lord compared to thornes which hinder the fertility of Gods worde, for fuch people doe carry the mortification of lefus in their bodies, and carringe their croffe, they followe Christe. I heare (saith he) that in Egipt there be some that doe imbrace this vertue, and perhaps in Palefrine there be some that follow this evangelicall life. I heare also that in Mesopotania there are bleffed and perfect people, but wee are boyes in coparison of such as be perfect: fo that S. Bafill both augmented and direcred this regulet life, according to order and rules; for first of all he established most holy lawes, that should confirme this holy institution, healfo determined a tyme of trial, which being expired, every one was bound to accomplish his vowe. Of whom Naziaze faith, he was the first, not only for his owne good, but for the good and spirituall confolation of other that founded monasteries, and reduced the old observation and ceremonies of the old monkes, into a certaine forme and order more agreable to religion. 3. S. Augustine writerh, that he fawat

Millan a monastery mainteined by S. Ambrose; and faint Augustine himselse as Possidonius declareth, founded monasteries so men and weomen in Africke: the same also writeth S. Antoninus, that before saint Augustine was annointed Bishop, he erected a monastery in a wood neere Hippo, which

August 8.

Antonin. 3. tit. 24. I

as well in his life tyme, as also after his death was much increased, by whose blessed propagation and budding offpringe out of the conterminat citties, others retired themselues vnto that desout and fafe fanctuary, but certaine yeares after faint Augustines death, by the irruption of the Barbarians, they were cast downe and dispersed, some came to Italy, fome to other places, which before lived in the wildernes as Ermits, and were reduced afterwardes to live in monafreries and conventes in citties by Innocentius the 4. Pope of that name 1243. that by their religious examples their neighbours

might be edified and instructed. 4.8. Benedict who flying the world and liuing in the wildernes instituted his ordre in Mout Cassin anno 520. in ashort tyme made 12. monasteries, and brought colonies into France by Maurus, into Cicilia by Placidus, into other places by others : more of him is related by faint Gregory the great. Fro this Greg. 2. religious order many other families sproge, dia.cap. 3. the first was that of Cluny, which about an- 6.36. no 923. tooke his name of Odo Abor of Clunie, who being a moste learned & religious man, reformed this order, & being through antiquity and other causes flackned, was by him reduced to his former fanctity, whose religiouse example, was imbraced and followed by other Abotes in Italy, Spaine, Germany, and England, every one

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casting and laying downe a certaine project for this reformation, and vsing all possible meanes, crauing herein the authority of the Popes, which they obtained for the renuinge and observinge the said auncient discipline.

5. Next him followed Romualdus, who laboured and accomplished this reformation in the yeare of our Lord God 1000. whose family are called those of Camulduensis, which florished in all examples of sanctity and perfection of life, and so mooued all places of the world where they were to sollow their blessed and rare institution.

6. Next him fucceded those of Valle Vmbrofia by one Gualberrus, this man was so infestuous and offensive to a certaine perfon for murthering his brother, that he never omitted the purfute of him, yntill he tooke him, who nevertheles for that he proftrared himfelfeat his feete, and asked pardon and mercy of him for the palsion of Christe (whose feast at that very feason was solemnized by the christians) didremitt vnto him that trespas, and did him no harme, in fo much that former malice and rancor was turned to loue and charity. Whereupon the faid Gualbertus, went to the next church and praied before the Image of the crucifixe, which bowed its head vnto him, as it the faid Image would imbrace him; after which tyme he was so inflamed and enkindled

led with the love of that religious and contemplative life, that in that very place of the Vale of Vmbrofia, he determined to put his religious purpose in due execution, which afterwardes increased by many that followed him.

7. And What family in the world more famous for the like sanctity, then those of Cifter? which in the yeare of our Lord 1098 had their beginninge and offpringe, in the tyme of Henry the 4. Emperor, and Philip the first king of France, by one Robert which was prefect of the abbie of Mollissme, who for that he law the Monckes through great riches, and other worldly allurementes degenerate from their first rule and institution, departed witht wentie one of fuch as were more perfect then the rest into Burgundy, where in a certaine defert called Cifter he fixed his aboad, and so sequestred, he liued most religiously; but the Monkes being mooned with pennaunce, requelted his returning againe vnto them, & promiled vnto him to be reformed, and reclaimed; he therefore having placed in his rome one Stephen, returned to his former monaltery. But Cifters was 15. yeres afterwardes confirmed in fanctity and increased with monasteries by saint Bernard, who entred into the same with 30. fellowes and 3. of his brothren, who increased in estimation, & credit both with God & men, wherupon

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in a shorte time-was builded for him 160. monasteries, and all this familie sprunge out of the institution of S. Benedist.

8. About that time also, being 16. yeares before the institution of faint Bernard, begane the order of the Carthufias through the strange and dolefull example of a great doctor of Parris, who being by the common opinion of all men, counted a verie good and honest man, yet after his death at his exequie and funerall, in the open affemblie he faid the first time, that he was accufed; the second time he said, he was judged; and laste of all that he was condemned; at which dreadfull voice one Bruno, an eminent and learned Doctor of Parris being present, was so amazed and terrified, that turning himselfe to some that were with him, he faid, who can be faued vnles he doe forfake the whole world? Wherfore he fled presently into the desertes neere to the cittie of Gratianople in Fraunce, and there lived folitarie. And that his faid purpole was acceptable vnto God, it was reuealed in sleepe to one Hugo Bishoppe of that diocese, that God descended into those desertes, that he made a worthy pallace to himselfe, that 7. starres lifted vpp themselues being of wonderfull splendor like a crowne about the earth, the one different from the other.

9. After this the order of Carmelites

and Protestant religion.

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was reuiued by Albert Parriarche of Hie- vvald de rulalem, which as Thomas Waldenfis wri- Jacramens. teth beganne in Mount Carmele, in the first 111.9:6.84 church that was dedicated to the bleffed Virgin Mary in the Apostles tyme, but discontinued by the inuafion of the Sarazins into Palestine, wher before their comming, this order florished with multitude of saintes and holy people. After this time followed the holie orders of faint Frauncis, faint Dominique, and faint Celestine, the former, I meane faint Frauncis, was confirmed by Innocentius the 3. 1202. S. Dominique who was first a cannon regular in the churche of Oxman in Biscaia, having imployed his learning and his trauelles for the space of 20. yeares at Tolosa in Fraunce against the heretiques, by the consent of certaine of his fellow laborers instituted his order, stiled the order of preachers, which was approved and allowed by the faid Innocentius the 3. in the time of the generall councell of Lateran, and afterwardes confirmed by Honorius the 3. 1206.

game by one Petrus Moromus, who liued in the wildernes with great example of holines of life and multitude of miracles, which was approued by faint Gregory the 10. in the generall counfell of Lions 1274. And it is called the order of Celestine, for that the said Peter beng the author ther-

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of, was made Pope afterwardes, and called

by the name of Celestine thes.

11. The order of Observants beganne in the time of Fredericke the 2. Emperor, who was a great enemie to the Pope and church, and spoiled all the territories thereof, they dedicated themselves to the service of the bleffed Virgin, and being in number 7. verie noble and welthy men, went into the wildernesse, and there lived removed from all the enticementes and inducementes of mifcheife, which was the occasion that others also forsooke the vanities of the world. Many other godly people in all ages and countries, have bene by a speciall fauor of God, raifed vp to knocke the hammers of pennance at our flumbring and lumpish hartes, oppressed with dead sleepe and Lethargie, to founde the trumpet of Gods wrath in his church, to awake rechles and forgettfull foules out of the flumbring dreames of fleshly concupiscence, crying & repeating to the carelesse children of Adam our fauiours heavie and dreadfull voice, vnles yee repent, you shall euerie one perish.

That preestes in the primative church, even from the Apostles time, were religiouse and obserued religious order of life.

CHAPTER IV.

Eing that religion confisteth of the foresaid three vowes, obedience, chastity and pouerty, and that the Apostles and

their successors have accomplished and performed them, they were religious and obferued a religious life: for when the preistes receased holy orders, they promifed perpetuall chaftity, and if any of them had wiues, by the example of the Apostles, they willingly of their owne accorderefrained from the vie of wedlocke. They obliged themselues also to cannonicall obedience, as Sulpitius writeth of faint Martin, whome faint Hillary sollicited that he should be made preiste by himselfe, and whome for his great vertue he loued, for that in receauing holy orders of him, he would be obliged to stay with him and render to him obedience. S. Gregory also declareth, that it 4. Epi.74 was the custome of Rome, that no preist could deaparte from thence that receased ther holy orders. Cocerning pouerty, which is the third the preistes in old tyme im-braced the same in so much as when they Hh 3

Hierome declared faying, that this was the caule why the preiftes were shauen, that it should fignifie a cuting off and forfaking Lib.de viof all temporall wealth. Prosper confirmeth ta contethe same, saying it is expedient and meete platina for the acquiring of perfection, to despile cap. 9.

Epiff.ad clerum Hierofolimiranum.

his proper goodes, and to be contented with the goods of the church, for the goods thereof are not proper but common; and to he brought examples of faint Paulinus and S. Hillarius, who when they were made preistes and Bishops, they sould their patrimony, and gaue the price thereof to the poore, and were diligent administrators of the patrimony of the church, distributing to each one proportionably according to his degree and necessity. S. Clement wiiteth that the common life was requifite and to be followed of those that addicted and yeelded themselves wholy to the service of God and to the imitation of the Apostles: the like observation of life faint Gregory the greate wished saint Augustine to institute, amongst the cleargy of england. The same is also confirmed by the decree of Eugenius the 2. and Vrban Pope, in his epistle to all the cleargy.

486 Lib. X. The Theater of Catholick were made priestes they made a refignation of all they had, whether it was patrimony, or anny other worldly fubstance, which S.

2. Of this grew the as regulars, which life began in the Ap des days, and

after-

afterwardes was renewed and restored by by faint Augustine, as Possidonius Writeth, Possid. in that he had a monafterie within the church, vita D. in the which nothing was propre, but all Aug. was common; But after that faint Augustine was deade, and Hippo of which he was Bishoppe being destroyed and ransacked by the Vandales, Gelasius a holy man of that institution, with some others came into Italy, & being made Pope, the rest that ' were with him lived most regulary in a moneitary that was founded by them nere to the church of Lateran, which continued 800. yeares, vntill afterwardes thinges that were common were made proper, euery one having a portion assigned vnto him. Of this order of Canon regulars, was faint Patricke the Apostle of Ireland, and also faint Dominicke, before he instituted his order. In the primative church all preistes obferued this religious community, and especially fuch as dwelling in citties and great townes had any charge in them, as wee may read in faint Augustine, but such as were or- Aug. fer. t deined to be incumbentes in the country, refereur. in respect of severall parish churches, and se- 12. q. s. uerall distinct incumbencies, were permitted to have severall provisions and distinct benefices, and as the christians encreased, so their pastors and preistes increased also: the spirituall want of the christians, the maiestie of God, and the dignity of the church Hh 4 requiring

requiring and exacting many servantes to serve the one, and many pattors and preistes to serve the other, in the multitude whereof, it were very hard to preserve and continew the splendor and sincerity of the former fervor and charity of that heroical age, which had as it were the florishinge springe, and the first fruictes of the holy Ghost, and therefore the prime and the cheefest season of holines and religion: Of whose blessed vigor of piety, the lesse wee savor by tract of tyme, the more our owne propersoue increaseth, and the love of God decreaseth.

3. But in all ages God sendeth some to reforme the auncient discipline, and to reuiue the languished vigor therof, not only in themselues but in others, especially in this so generall a corruption, not only of nature, but also of manners, of religion and lawes, of ciuill honesty and religious pietie, as Ignatius Loiola 1540. began his reformation of the clergy, and by the institution of his order confirmed by Paule the 3.
Pope, renued the old discipline by reducing his order and institution therunto. It is also a matter of no lesse consideration then

The founder of the order of the Societie of lesus.

Surius.

the former, that in one night he was borne in the house of Loyola nere the towne of Bergara in Ipulcha a prouince betwixt Biscaie, and the kingdome of Nauarre, and Luther was borne in Saxony in a towne nere Wittenberge called Ilesby 1483. vpon S. Mar-

S. Martins daye. Both of them employed theire wittes at one time, the one to bring all religion and ecclefiafticall order to veter confusion and miserable desolation: the other to restore the same to the auntient perfection thereof; the one of a religious man became an Apostate, of a continent became lecherous, of a faint became a diueli : the other of a seculer became religious, of a fouldier became a faint, of a man became an Angell. And as at one time and in one night, S. Augustine was borne in Africke, and Pelagius the heretique was borne in Englande, and as Pelagius intended to ouerthrow the church with his peruerse heresie, and S. Augustine laboured to restore the same by his founde doctrine; fo the bleffed Ignatius with his religious & bleffed family, labored to destroy the darnell and cockell of herefy, which Luther, Caluin and all their most wicked and blasphemous sectaries, haue fowen in the feild of our Lord which is the Catholique Church,

4. Others after him were made instrumentes to reforme the slacknes and desolation of the clergy, as Phillip Nereias, and other godly people at Rome and els where in our owne dayes, and have also cast their beames into other kingdomes, especially Italy, Fraunce and Spaine. Seing that God can neuer be glorissed in this world but by his church, nor his church can neuer be man-

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teyned but by facrifice and facramentes, nor facraments can be offered or done but by priftes, for the which they are ordeyned and instituted cheifly and principally. And who-foeuer goeth about to take away preisthood, taketh away both facrifice, facraments, religion, church, and consequently robs God of his honour, spoiles him of his glory, and depriues Christians of theire knowledge & loue of him.

This preist-hoode is deuided into two orders, the one speculative, and the other practicall; and as Christe was intertey. ned by two denout fifters, Mary & Martha, fo he is also continually served in his church by two religious orders, which Mary represented. I meane the speculative, and the order of the cleargy which Martha fignified; This faint Ambrose declareth saying. Who can be ignorant that in the church of God there are two excellencies, the one is the office of the Clergy, the other the inftitution of Monkes, the one to be exercised and practifed amongst men, the other to be trained vp and accultomed to abstinence & patience, the one to be represented on the theater, the other to be hidden in a corner, the one to be a spectacle to the world, the other to be kept in secret . And therefore that worthy champion of our Lord faith, spectaculum facti sumus Deo , angelis & hominibus. Wee are become a spectaçle to God,

Ambrof.

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to Angells, and to men: the one fighterh against the confusion of the world, the other against the allurementes of the flesh, the one more profitable for his neighbor, the other more perfect for himfelfe, both of them denie themselues, that they may serue Christe perfectly, because to men of perfection it is faid, Whofoever will come after me, let him deny himselse and follow me; the one doth strugle with the world, the other wrestleth with the deuill: the one overcometh the baites of the world, the other flies from them, vnto whome the world is crucified, and he vnto the world : the one hath greater tentation and greater victory, the other lesse daunger and greater secury: thus farre faint Ambrofe, by which you may perceive the state of those that live in Cloisters and Monasteries and Monkes Friers, and fuch as liue abroade in the world, in continuall feare and manifest daungers, in which many are fallen, and many others are vpholden.

Of the multitude of religious persons.

CHAPTER V.

Othing is see ircksome vnto our corrupt nature and carnall disposition, altogether corrupted with the too much alluring humors of sensulty,

fuality, intoxicated with the blinde affection thereof, as to caste the yoake thereof away from vs, by taking vp Christes crosse, by denyinge our selues to follow Christe, whereof in so doing wee may apply to our selues that verse of the prophett. Deripuisti Domine vincula mea, tibi sacrificabo bostiam laudis. O Lord thou hast broken my setters, I will sacrifice vnto thee a facrifice of praise. Which ever was observed in all ages of the gospell, by vtterly renouncinge the world with all the pompes thereof, which was put in execution by the perfection of religious vocation.

2. How many thousandes, or rather millions, by the examples of saint Paule the Hermitt and saint Antony, have caste off this yoake, abandoned or rather abiured the world; retired themselves to the desertes, there with greater liberty of spirite, better security for their saluation, and less daunger of tentation, to serve God all the dayes of their lives? Of the said saint Antony it is written by a most e holy sainte, that in the mountaine there were monasteries as if they were tabenacles full of devine quires, of such as songe psalmes and praied, which

feemed to inhabite a certaine infinite region feperated from all conversation: amongst whome (faith he) there was peace and concord, there none hated another, either by

Athan, in visa eius,

word or frowninge: wherefore that of the

and Protestant religion.

scripture may be verified thereof, quam bo- 21,11m. 23. na domus tua lacob, how good are the houfes of Iacob, the tabernacle of Ifraell, they are like woodes that doe shaddowe, like a paradife vpon rivers, like tabernacles which are pitched of our Lord, and like Cedars of

Libannus about the waters.

The like testimony faint Hierom gi. Hieron in ueth of faint Hilarion, who about that time vita, Hilfounded many monasteries in Palestine, wherein alfo Macharius the disciple of faint Anthony and Cariton, founded many monasteries, in one of which as Isodorus recordeth, were a thousand Monkes. It is said also that one Apollonius, had 5000. Monkes vnder his gouernment. In the mountaine of Mitria which is 40. miles, from Alexandria, were 5000. monkes in 50. monasteries which were all governed and directed by one Superiour. Syria and Ægipt did also abound with fuch fwarmes of holy monkes, that the wicked Emperour, Iulian the Apostate and Valens, compelled them by force and violence to goe as fouldiers to the warres, but quickly afterwardes God punished both the one and the other for their labour; faint Hierome wrote the life of those Monkes.

4. Palladius Bishop of Cappadocia, went in pilgrimage barefooted, being accompanied with 7. to visite the Monkes of Ægipt, they came vnto a certaine citty by Thebos

494 Lib. X. The Theater of Catholick Thebes called Oxirnicum, in which they found fuch religion and lanctity, as they by word could not expresse, in which there was no heretique nor gentile, and wee faw more monafteries and religious houses there (faid he) then prophane houses, so that enery streete and corner thereof were replenished with deuine praises and celestiall Alleluias, the whole citty being as it were but one only church, inhabited and possessed of the servantes of God, the Bifhopp of that citty tould them, there were 20. thousand Virgins, and 10. thousand Monkes: wee are notable (laith he) to expresse with what entire affection, honour, and feruour of charity, they enterteined vs. He saw also at Babilon and Memphis, an inumerable multitude of Monkes, which were endewed and adorned with fundry giftes of the holy gholte, this is the place where the Patriarche Iolephe kept in store prouision of wheate for seuen yeares scarcity. He maketh mention of Amonius the father of 3000. Monkes, dwellinge neere Thebes, and Paconius which lived 4.00. yearesafter Christe which had 7000. Monckes dissoined the one from the other in divers houses. Also Serapion which had 10000. under his gouermente, whose liues were so famous for their fanctity, and eminent vertues, that many went in pilgramage to the defart to fee them, amongst whome was that

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that holy woman Paula, as faint Hierom re- Epicaph. porteth. Who beinge aftonished with their epift. 27. admirable vertues, & forgettinge her owne fex, wished to dwell amongst 10 many thoufand Monkes, who never went to any of their cells, but the proftrated her felfe vpon her knees, before each of them, beleeuing the faw Christe in euerie one of them.

Many thousand virgins imbraced this religious perfection as the ecclefiafticall histories recorde, especiallie Theodorus who writeth, that there were an infinite number of Monasteries and convents of Virgins in moste partes of the easte, as in Palestine, Ægipt, Asia, Pontus, Siluia, Siria and Europe, from the time that Christ was borne of a Virgin, the swarmes of Virgins were multiplied, in all which multitude both of men and weomen, no irreguler or disordered confusion was practifed, none was impeached with any imputation of shameles or irreligious misdeameanour, the cheefest consideration of their rules and institutions (as faint Hierom faith) was to Religiofa obay their superiours in all thinges, except hiftor. (faith he) the time of publique exercise of prayers, and meditations. The Monkes of Ægipt liued altogether by their owne labours, and what euerie one could gett by his toile, and industrious acquisition, sauing a small portion, which he referued for his owne fustentation and liuclie-hood, they brought

brought it to their father generall to be distributed upon the poore, & so they were wonte to send ships loden with corne and prouision unto Alexandria for the releife of the poore prisoners, and other needy distressed persons; for in Egipt were not such number of poore people which could consume the Almes and bountifullnes of these saintes.

But let no man carpe or take occasion of detractinge of the religiouse persons of this time, for that they doe not so labour: for those Monkes of Egipt and Palestine had no other purpose or imployment, but to serue God and to labour for their owne proper perfection, not respecting their neighbours, and fo for the moste parte they lived in remote places, and it was also prouided by their inftitution to labour with their bodies: but the Monkes and religious orders of our tymes, they are bound by the institution of their order, not only to helpe themselues spiritually, but also their neighbours, and so they are bounde to preach and teach and heare confessions. For the accomplishing of which worke, to doe it well, they must needes study, and labour very much, which cannot be accomplished or well done, if they should bestow their tymes in any feruile worke.

7. Europe also is bewtified and famous with these religious orders and observa-

tions

tions of Italy, as faint Gregory the great, maketh mention in his 4. dialogues, which he composed for the moste parte of the lives and miracles of many religious faincles of that country . Trithemius doth write; that in his owne tyme which was about anno 14.70. there were of the order of S. Benedict in the prouince of Moguntia 124. abies befides 10. that were seperated from the rest, and added that there were in other places 5000. compleat abies, besides many small monasteries. Other authors doe write as Cæsararius, Bruto, and the author of the beginning of the order of Cifters Montaluo, and Arnoldus Abion in ligno vita, that there were 27000. monasteries of the order of S. Benedict in the world, 14,000. Priories, Nunries 15000, that there were canonized of that order 55000. that there were popes 46. Cardinalls, 300 . Parriarches and Archbishops 1600. Bishops 4000. Emperours 25. Empresses 54. Queenes 53. fonnes and daughters of Emperours 54. fonnes of Kinges 49. daughters of Kinges 72. doctors that wrote bookes 15000. Martirs 5270. For the space of 300. yeares, all the Popes were of that order: for the space of 600, yeares all the vniuerfities were gouerned and directed by that order: and 33. kingdomes were converted by that order vnto the christian religion. Tertullus father to Placido the Monke, bestowed voon saint Benedict 28. pro-

Lib. X. The Theater of Catholick 28. prouinces, 98, cities and villages, all the kinges of these partes of the world for the moste parte were buried in the monasteries of the faid order: the Kinges of France in the monastery of saintes Denis, the kinges of Englande at Westminster, the kinges of Naples at S. Senerine, the kinges of Cicily at Paleimo, the kinges of Arragon at Poblete, the kinges of Nauarre at S. Saluador, the kinges of Portugall at Alcobaco, the Emperours in the Monastery of Fuldense. The Abbay of Floriacense with the monasteries therunto belonginge, is worth a million by the yeare.

8. S. Bernard writeth that in Ireland

in vita 8, there was a monastery that brought forth Malachia many thousand Monkes, & was the head of

many monasteries, a place (faith he) truly holy, fertile of fainctes, and moste aboundantly fructifyinge vnto God, fo as one of the children of that most holy place called Luanus, was the founder of an hundred monasteries. Ireland (faith the same saint Bernard) being so inriched by these blessed people, may infully finge the verse of Danid. lib. 2. c. 2 4 Vifitafti terram & inebriafti eam, multiplicafti locupletare eins. Thou hast visited the earth, and thou haft overflowen and abundantly inriched the same with the swarmes of these holy people, who made their excursions and cast forth their beames into other places, out of which came holy Columbauns into

Plati de bono fatu religiosi

into Fraunce, and builded the famous monastery of Luxouia, where heavenly and deuine Alleluias, furceafed not any inftant or moment by night or by day, whose bleffed quire is inceffantlie supplied by religious Monkes: thus farre Saint Bernard.

Of many great and eminent men, Toho forsooke and contemned the world, to become religious.

CHAPTER VI.

Eing to speake of many great and eminent persons who contemned the world to become religious, and were the flower

and ornament of the catholique church (the number whereof, are almost inumerable)I wil endeuour to exeplifie them, first in the grecians, and next in the latines. Of thele in the first ranke I may put Serapion, who in the yeare 193. beinge a younge man, imbraced a monasticall life, and was made the 8. Patriarche of Antioch after faint Peter, none in his time being soe learned, or foe eloquent as he, who wrote manny learned bookes. After him succeeded Pamphilus anno 240. being the learnedest of his time, of whose great librarie saint Hierome made Hier, de mention: he was put to death by Maximia- fcript. Ecnus. About that time also was Lucianns cles.

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which

which as Suidus saith, kept schoole at Antioch, who also was samished to death by the said Maximianus. After him florished Hier. ibid. saint Iohn Climachus, the ornament of his tyme, who lived in the monasterie of Mout Sinay; Not inferior vnto him was holie Ephrem, whose writinges next after the scriptures, were read in many churches of the East, as S. Hierom recordeth.

2. Others were most famous both for their incomparable learninge and fanctitie, as faint Bafil and faint Gregory Nazianzen, both of which professed monasticall life. For the said Nazianzen, trauailing by sea vnto Athens and being affrithed with great tempest, made a vowe to serue God in monastical profession, if he did ariue safe, which vowe when he had ended his studies he accomplished. S. Epiphanius also a man verie memorable, beinge the light of his age, by the helpe of one Lucius Mounke, retired himselfe to religious sanctuarie. What shall I fay of S. Iohn Chrisostome Archbishoppe of Constantinople, who lived anno 400? and of faint John Damascen, who lived anno 730. have they not also applied themfelues to serue God in this euangelicall discipline? I ought not to forgett Nilus, Ifacius, Euthimius, Anastasius, & Besarion, the last wherof was the anchor in the general councell of Florence for the reconfiliation & vnio, of the Greekes, vnto the latine, church, who

who for his great learning and hollines, was created Cardinall by Eugenius the 4. thus farr of the Greekes, besides others thowlandes which were to tedious to recite.

3. Amoungest the Latines wee will put in the first rancke, the two pillers of the church, faint Hierome and faint Augustine, both which confecrated themselues to the service of God in monasticall profession. As for faint Hierom, from his childhoode he was trained upp therein, and soe addicted therunto, that he refused to take holie ordersatthe handes of Paulinus Bishoppe, of whome he was foe earnestlie sollicited, therunto, yet he would never take it vpon him but conditionallie, that he should neuer leane off monasticall professio, of which Epif. 61. writinge to Pamacius, he faid he would not leaue of, that for the which he forlooke the worlde: and when he was stricken in yeares, he retourned vnto Hierusalem, and at the cribe of our Lord he by ioyninge his helpe with faint Paule, erected two monasteries, one for men, another for women, and amplified, and enlardged them at his owne proper charges, and as he himselfe witnelfeth, did fend Paulinus to fell all his patrimonie for the entertaininge, and reliuing of all fuch Mounks, as out of all places of the world came to fee him.

4. As forfaint Augustine, although it be manifest Ii 3

502 Lib. X. The Theater of Catholick manifest by other authors, and specially by Possidonius, that he observed this institution, yet his owne, wordes can best declare the fame. I (faieth he) the writer hereof haue most intierlie loued the perfection of which our Sauiour speaketh laying; Goe, and

Ang of 4. fell all that thow haft, and give it to the poore, and come and followe me: neither by my owne force haue I don foe, but by his grace helpinge me, and none knoweth how much I proffited by this way of perfection but my felfe, and to this purpose I exhorted othersalmuch as I coulde, and in the name of our Lord I have many conforts, who are perfwaded by my meanes. In another place he faith. Petilianus with his curfed tounge

Pesil. c. 4.

Contra

did not forbeare to saunder, and find fault with Monasteries, and Mounckes, reprouing me that this kinde of life was inflituted by me, which order being spred through the whole world, he faith he knoweth not, or at least he faineth ignorance therein: thus farr faint Augustine.

Hier epift. 13.

5. In their times was that charitable Prelate, Paulinus, Bishopp of Nola, who was a Mouncke as faint Hierome recordeth, his bookes doe testifie his great learninge his workes of mercie doe witnes his great charitie: for when Nola was rantaked of the Vadals in Affrick, he would needes put himfelfe into captinitie for the redemption of a poore Widdowes onlie fonne. I ought not here

here to neglect the worthie Prelate S. Martin Bishopp of Toures, who builded 3. monasteries; the first at Millain, out of which he was driven violentlie by Auxentius the Arrian. The tecond at Poiters. The third at Toures, where though he was a Bishopp, he obserued reguler discipline with 8. Mounckes vntill he died, as Sulpitius writeth. About that time alsoe florished Iohn Cassianus, a Scythian by nation, being first disciple to saint John Chrisostome, who erected a monasterie at Marsells. Next vnto him was Eucherius Bishopp of Lyons, and monck, brought vp in the conuent of Lyrinenfis, and Prosper Bishopp of Rhege, who was a mouncke, and secretarie to Leo the great.

How famous was Fulgentius in Affrique and in all partes of the world for his great learning, in writinge fo much against heretiques, who being a Bishopp, observed monasticall life? Immediatly after him, followed that worthie man Cassiodorus, who being Senator of the cittle Danenan, and chauncelor to Theodoricus king of the Romanes, whome (for that the faid kinge killed Boetius) he forfooke together with the worlde, and became a mouncke of the order of S. Bennet Anno 550. After him succeded Gregorie the great, soe called for his great learning, and lanctitie, who of a mouncke of the laid order, was made Pope. 504 Lib. X. The Theater of Catholick Pope. What shall I say of S. Gregorie of Toures, who was taken out of the monafterie to gouerne that Sea? of faint Eutropius Bishopp of Valentia, he being also a mocke? Of Isidorus who was taken out of his monasterie to be Bishopp of Civill? Of Alfonfus who from the convent was assumpted to be Archbishopp of Tolledo in Spaine, whose learned bookes doe edifie the world; How glorious is France by foe learned mounckes, and religious people as S. Bernard. S. Cefarius Bishopp of Orlians, and Anselmus with many others? Italy by S. Benedict, faint Bonauentura, faint Thomas of Aquinus, faint Frauncis &c. England by faint Beda, faint Bonifacius &c. Irland by faint Patrick, faint Malachias, faint Columbanus, saint Columba, saint Brandan with infinitt others.

Of Emperors Kinges and Princes Toho for fooke the world to become religious.

CHAPTER VII.

1. Lthough our foules in the fight of God who made them, are equall by nature, yet he maketh choice rather of the poore,

then of the powerfull and riche : of the humblieft and bafeft, then of the proude and loftieft; For as the Apostle faith , there are

not many noble nor wife accordinge to the fleshe, for God maketh of the poore his scelected people to confound the rich, the foolish of this world he prefers before the wife thereof, he deposeth the mightest from their throane, and exalteth the humble and meeke: the more that a man is intangled with the worlde, and allured by the vncertaine and deceitfull promisses, and promotions thereof, the greater difficultie hath he to forgoeit, and the lesse feelinge, hath he to preuenent the dangerous ruyne, and difmall lott of the same, and a man once being ingulfed in the filthie puddle of beaftlie concupiscence, which ever doth infult over the spiritt, the lesse feeling hath he of godes infpiration, and the leffe swaie beareth the interior man, which in carnall and beaftlie people is altogether restrained from his operation, by their infatiable and inextingible appetites of their fleshlie inclination, and disposition, to these vilde and corruptible thinges.

2. When the greatest and mightiest Monarches and Potentates of this world are in this case, especially if they be wantonlie trained vpp in voluptuoulnes, and enticed with lascinous and wanton exercises, they forgett and forgoe all spirituall motions, to make them telues as it were dull and inlensible to all celestiall influence and illustrations, forgetfull of God, oblinious of his

Lib. X. The Theater of Catholick comaundementes, negligent of their charge, carlesse and vnprouident of the end, and marke for the which they are exalted, and aduaunced to the regall scepter, which is the peace and tranquillitie of the comon wealth. But they not respectinge either comon good, or the peaceable estate of their kingdomes, abusing their powerfull force, and dignitie with wanton lufts, and other execrable vices, and wickednes, of whome Pfal. 134. it is spoken by the holy ghoast. Gaudium hipocrita inftar puncti, their ioye, and allacritie shall quickly be ended, and they likewife eyther themselues or their posteritie shalbe plunged an perplexed with the viual troubles, continuall calamicies, and fatall reuolutions, which commonly are incident vnto fuch princes, of whome it is faid; Virum iniustum mala capient in interitu. The euils and mischeese of an vniust and wicked man shall intrappe and compasse him, even vnto his destruction and veter decaye; They may for a smale tyme raigne ouer wicked natios, for whose dreadfull and abhominable trefpasses and wickednes, God suffreth or rather stirreth vpp Tyrants, to vexe, punish and ouercharg their miserable subjects with grieuous and intollerable oppressions, tyrannicall extortions, impositions and irreparable callamities, who ever maketh choice of wicked officers and ministers, which frame and conforme themselnes to

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and Protestant religion.

pleafe their wicked humors, and are skilful architects to putt in execution their deteftable plottes and purpoles, flaues of their bellies, enemies of Christs crosse, captines, and feruants of the diuill, whose chiefest reward and promotion for performing their dreadfull and bloudie tragedies, is the gouernment of fuch provinces and citties, to

whome they have comitted them.

2. And although Ferdinande King of Castile and Arragon, father to the good Queene Katherin of England, was as vertuous and iust a prince as lined in all Europe in his daies, yet whe he was dienge, he gaue amournefull figh, and faid, he had rather then all the kingdomes in the worlde, that he were a poore lay brother in some religious order, feruing in a monasterie, then (laid he) my coscience shoulde be disburdened of the heavie, and dreadfull terror of my dangerous accomptes, for the heavie burden, of foe manny kingdomes, states, & Provinces for the which I milerable wretch must aunswere, being scarse able to satisfie or yelde accompt for my owne fecrett and peculiar offenses, much lesse for the gouernmente of all those regions committed by Zonarus God, to my charge and ouerfighr. After that some 3. the Empire Anno 800. was translated by Leo the 3. Pope into the West, and Charles the great King of Fraunce being made Emperor some of the Emperors that succeeded him,

forfa-

forfaking the Empire, became religious, as Lotharius, who beinge fifteene yeares Emperor, and liued a most vertuous Christian, remembringe the speech that his father Lodouicke vsed in the time of his death of the vanitie of the worlde, and of the miserable estate of such as are the slaues theros, became a Mounck anno 865.

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4. Hugo. the Emperor, after many victories that he had against his enemies, became a Mouncke. Rachifius kinge of Italie refigninge his kingdome to his Brother Aftulpus became religious in the Monafterie of Mount Cassius, of the which he was as it is thought, Abott anno 74.1. Pipine kinge also of the Romanes and eldest some of Charles the great, followed that bleffed example, who became a mouncke in a monasterie that he builded himselfe at Verona anno 805. In Spaine Bamba very prosperous, and fortunate both at home and a broade, amoungest his other victorious exploites, defeated and discomfitted 200. shippes of Moores that were Pyratts, tooke also Paule kinge of Fraunce prisoner that came to inuade Spayne, at lenght beinge moued by diuine inspiration became a mouncke anno 674. whose bleffed example, Verenundus kinge of Castile followed. Ramiris kinge of Arragon first became a mouncke in his fathers life time, who beinge dead without yflue of other Children, was compelled to returne

and Protestant religion.

returne to the worlde and marrie, and hauinge yssue which was a daughter, returned

to his monasterie againe.

But of all kingdomes of the world, England was most famous for the number and sanctitie of their religous kinges, as Sigibertus kinge of Nothumberland, who forfakinge the worlde, tooke a religious habitt voon him Anno 640. Ethelred kinge of the Merceans anno 704. who gouerning his kingdome with great pietie and religion, refigned the same ouer to his sonne beinge but a childe, and erected a monasterie of which he was made Abott. But when the childe came to riper yeares, he followed his fathers steppes, went to Rome, and receaued the habitt of Constantine the first then Pope, and spent there the remainder of his dayes, with great sanctitie and hollines, his name was Chenredus, in whole companie went Offa kinge of the East Saxons, who in the prime of his youth, fettinge at naught the vanities of all worldlie prosperitie, contemninge his opulent, and rich kingdome, tooke voon him a voluntary death, which was, to betake himselfe to a perpetual filence, banishing from his vowed and inuincible chastitie, all fleshlie enticementes and prouocations; Not longe after him Inas kings of the faid Saxons, a man of of an incomparable pietie and denotion, made his whole kingdome tributaire to the fea

fea Apostolique went to Rome forsakinge his kingdome, and became religious; The same Geolfus did, vnto whome Venerable Beda dedicated his historie, who beinge kinge of Northumberland and considering the dangerous estate of kinges, sled vnto a monasterie, there to serue God, with greater securitie of his saluation, and resigned his kingdome to Egebert his Vncle, who after that he had raigned 20. yeares, followed also his Nephewe to the monasterie, and died therin in that religious vocation.

In Germanie the example of Charlemaine was famous beinge sonne to Charles Martell, and beinge kinge of Austria and and Suethland came to Rome in a poore mans attire and vnknowen to any, where he receaued holie orders of Zacharias the Pope, and afterwards entred the monasterie in mount Zoracte which he himselfe builded, but beinge disturbed by the frequet visitation of those of his frindes, retired himselfe to Mount Cassen, a place more remote, was there receaued with greation of Petrocias Abbott thereof, where heincreased verie well in vertueand religion, and especially in humilitie. For beinge by the Abbott appointed to keepe sheepe (which office he more willinglie accepted, then the scepter when he was crowned) at a certaint tyme, when one of the sheepe was lame, he brought her vpon his owne shouldiers vnto

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the feild: he lived Anno 750. W hat shall I say of Trebellus kinge of the Bulgars, who through the bleffed endeuours of Pope Nicholas the first, became a christian and bore fuch zeale to christian religion, that he expelled presentlie Photinus the heretique, and leadinge the kingdome to his fonne, became a mouncke. But vnderstandinge afterwardes that his faid sonne caste off the yoke of Christ, and returned to his former impietie, he went out of the monasterie, & tooke his sonne prisoner, whome he seuerlie punished by putting out his eyes, perpetuall emprisonment, and deprivation of his kingdome, which he gaue to Albert his younger sonne, and instructinge him with found councells and bleffed admonitions of Christian observations, returned to his monasterie.

7. Another memorable example is of Iohn Brena kinge of Hierusalem, and Emperor of Constantinople, who in his feruent praiers saw saint Fraunces offering vnto him his habitt, and forthwith called his consessor and receased the said habitt, in which he lived but sewe dayes: and though he came to the vieneyarde the st. houre, yet he receased neverthelesse his wages. What kinge more samous for his great vertue and miracles, then kinge Henrie of Cyprus, who followed the same blessed course of life? In this blessed rancke wee may enroll John, kinge

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Lib. X. The Theater of Catholick kinge of Armenia, who refigninge his kingdome to Leo his nephew, which was foe large and foe great that he had vnder him 24. kinges, chose rather to be abiect and base in the house of God, then to commaunde in the tabernacles of finners. But when the Turcks inuaded those kingdomes, and Leo beinge not able to resiste them, and seinge it was the quarrell of God, he girded himfelfe with the fworde, leuied an armie, refifted the enemies of Christ, givinge thema verie great ouerthrowe, but persecutinge the course of his victorious battell he was flaine, and made a bleffed ende; What shall I fay of the sonnes of Emperours and kinges, the z. fonnes of Charles the great Emperor, as Vgon, Dagon and Pipine, two of them became religious of their owne accorde: the last was compelled to enter for that he aspired to the kingdome in hisfathers life tyme, but when he tasted the Iweernesse of Christe his yoke, he imbraced the same willinglie, they lived Anno 83.

8. Vbian kinge of Ireland, had 3. sonnes, all were Mouncks and great Sainctes vid. Furseus, Follianus, and Vltanus, who leauinge their countrie, came into Fraunce in the time of Clodoneus kinge of that countrie, and builded the monasterie of Pontimacum, which euer since was verie famous. The emulation of the two sonnes of Brittaine should not be omitted, for whe Indaellus

Iudaellus who was next to fuccede in that kingdome, told his brother Iodocus of his purpose in takinge vpon hima religious obleruation, and that he should prepare himfelfe for the gouernment thereof, he craued 8. dayes to deliberate vppon the matter, but when he entred in deepe discourse with himselfe, what a heavie and daungerous burden he should take vppon him, he preuented his brothers purpose, and fled into the monasterie, before he tooke any order to hinder his determination. The kinge of England called Richard, had two fonnes that were religious anno 802, the one was called Willebald, in Mount Cassin, the other Winebad at Mardeburge in Saxonie. The kinge of Fraunce called Charles, had also two fonnes that were religious, Clotarius, and Charles the great, who professed the same institution anno 84.1. In whose regifter wee ought to enroll Frederique the sonne of Lodouicke anno 962. Henry the sonne of another Lodouicke Anno 1150. Lodouicke alsoe the sonne of Charles the fecond Kinge of Fraunce, and heire apparent of the crowne thereof: who beinge hostage in Spaine, became a Franciscan Frier. The like profession alsoe Iames the sonne of the kinge of Maiorca embraced, which was the first of the royall blood that euer entred that order, whose happie exaple Peter the sonne of the kinge of Arragon Kk fol-

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followed: who did not onlie proffit himfelfe, but was alsoe by his deuoute sermons, a light to manny that walked in darcknes and in the shadowe of death.

9. If I should register all the kinges, Princes and Dukes which entred into religion, it should require an infinitt labour, although I ought not to omitt al, as Algorius Duke of Aquitane with his sonne Amandus, Anno 4.29. Also Anselmus Duke of Mantua anno 740 Dicladus & Arcigiadus, Duks of Suethlande anno 815. Vigestus of Spoleta 820. Willian Duke of Guyne, and Aquitane 4.11.another Willia also Duke of that place anno 912. who was foe humble that vppon a certaine time when the Abbott of Claima (in which Abby the faid Duke ferued God) bid him to bake fome bread, he went most willingly to the hoat furnace, and havinge not at that tyme wherwith to cleanfe it, he did sweepe the hoate furnace with his habit, and receaued noe harme. Not inferior vnto himin this religious zeale, was another William Duke of Burgundie, who entred into faint Frauncis his order. Was there any mafound in the worlde these manny a hundreth yeares, more triumphant and victorious in warre, more prosperous and happie in peace, then Charles the fifte Emperor, who hauinge triumphed and ouercome all his mightie and potent enemies, chased and draue away the great Turcke with his armicof

mie of three hundred thowfand foldiors from the dreadfull fiege of the cittie of Vienna, the capitall cittle of Austria, and from the destruction of Christendome, and fupplantation of the catholique religion, tooke the rebellious and feditious princes of Germanie prisoners in the oxen fielde, havinge but a handfull in respect of the great and mightie armie which he ouercame in in a fett battell, which they pitched by the instigation of that fatall and ominous Apostate Luther, beinge the onlie cause of all the miseries and callamities of the Christian world. He tooke also Frauncisthe first by his captaine generall before Paula in Lumbardie, who with 6000. foldiors came to befrege the faid cittie, where all his army beinge ouerthrowen, was brought prisoner in his owne gallies to Madrill. He tamed alfoe all Affrique with his victorious and inuincible Armies, Wyone, Tuins, and Goleta, ouerthrewe Barbarofa beinge a Pyratt, and most infestuous to the Christians. Extinguished that raginge and furious flame of the Spanish rebellion, and all the citties and comons of the two kingdomes of Castile, the kingdome of Arragon & Valentia, all which revolted from him, for that he placed in his owne absence, a Viceroye which was not natiue of their owne countrie, all the rebells, although he ouercame them, yet he pardoned them both in Kk 2 landes

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516 Lib. X. The Theater of Catholick landes and goodes, he tooke manny citties and fortreffes in Affrique, as Oran, Tanges Zeita, with many other places of great importance, and after atchieuing many other great victories, being wearie of the world, refigned his Empire vnto his brother Ferdinando, and his kingdomes and other states to his fonn Philipp the fecond, and retired himselfe to a monasterie of saint Hieromes order in Stremadura in Spaine, and ended the remainder of his daies there most happilie, by whose blessed examples many noble men were converted vnto God, by taking vppon them this religious vocation, as Charles de Borgia, Duke of Gandia, who enioyed great and honorable offices vnder the faid Emperor, became a Iefuitt, and was generall of that bleffed order of the societie of Iesus: and Anthony de Corduba the sonne of the Duke of Feria in Spaine, a neere coulsin to the Duke of Gandia. Rodulphus of Aquauiua in Italie a lefuitt, who beinge alsoe sent to the east Indies accordinge to the inflitution of that order, there with other fathers of his religion, suffered Martirdome by the Barbarians.

10. Amoungest these I may not omitt that worthie and blessed Duke Ioys of Fraunce, who first takings upon him the habitt and most austere profession of a poore Capuchinesrier, was comaunded by the last troubles

and Protestant religion. troubles and garboiles of that kingdome, to defend his countrie against the inuasion, and excursios of the hugonotts of Languedocke, which he perfourmed most worthily: but the warres being ended, he returned to his owne profession, and religion againe, who by his holie life, & incessant preaching, edified and converted many diffolute perfons, perswaded them to despise the world, and the occasions of their wooe, and died three yeares past, whose happie memorie, will live eternallie. I might alleadge many other worthie examples, but because they are as yet liuinge I will omitt them, for that wee are bid to praise men, but not before their death, and that accordinge to their merites. Thus in our holy religion, great personages have humbled themselues to Christ his yoke, as it is prophesied by Efay; Omnis mons & collis humiliabitur, euerie mountaine and hilliocke shalbe humbled: which prophesie is perfourmed in great Monarques that submitted their scepter to the crosse of him that was crucified, and represented in their lives the liuely image of his bitter passion.

518 Lib. X. The Theater of Catholick

Of Empresses, Queenes and Princes, Who like Wise for sooke the World to become religious.

CHAPTER VIII.

N the first Rancke wee must place that worthie and bleffed Emperesse Theodora, who notwithstandinge shee was married vnto Theophilus the Emperor Anno 470. an heretique, yet remained still a firme Catholique, and he beinge dead, shee restored sacred images, and recalled backe againe holie people, that were exiled and banished for theire religion. Then sequestred herselfe from the incoberances of the gouernment of the Empire into a monasterie, where her mother Trurina had ferued God for many yeares, whose blessed example the Empresse Augusta followed: and being importuned by the state of the Empire, came for a tyme out of the monasterie to appeale some rebellion against her sonne, which was raised by his tutors, vnto whose custodie shee comitted him, which beinge appealed, shee returned to her monasterie againe: this was in the East anno 190.

2. In the Weast alsoe Ricarda, the wise of Carolus Crasus Emperor of the weast, did the like; who buildings a monasterie in

Alfatia, bestowed the residue of her life therein. Cunegundus Anno 1139. who being married to Henriekinge of England, and afterwardes chosen Emperor, and being seperated from him for suspition of adulterie, contracted a better marriadge with Ielus Christ. Thrise happie was the other Cunegundus that was married to Henrie the first Emperor, who euer kept her virginitie, after whole death she spente the rest of her yeares in the Conuent of confugients: and is of the church registred amoungest the Sainctes. Agnes also the wife of the 3. Emperor, who beinge dead, shee resigned not only the Empire being at her disposition vntill her fonne should come to yeares, but also the Duchie of Bauaria, the beinge inheritrix thereof, and went to Rome Anno 1157. where she tooke vppon her a reguler profelsion; whose example Elizabeth the wife of Albert Emperor, and Archduke of Austria imitated: who beinge miserablie slaine, contemned the world, and lived religiouslie in amonasterie, builded by her selfe, all the daies of her life Anno 1290. whome her two daughters followed, the one was married to the king of Hungary, the other to the Earle of Ottigense, and also her two Neeces, the Queene of Poland, with her daughter.

3. Of Queenes also the number of them is not smale. The first Queene was Thesia Queene of Italie, the wife of Rachisines

520 Lib. X. The Theater of Catholick aboue mentioned: for as her husband entred into a monasterie in Mount Cassine, so the entred and went into another monalterie with her daughter Petruda. In Fraunce Radegundus beinge married to kinge Clotarius against her will, shee obtained license of him to confecrate her felfe to God in a monasterie at Poiters, whose steeppes another Queene of Fraunce Adoera the wife of Chilper followed, with her daughter Childerada Anno 650. Batilda which was married to Clodoneus kinge of Frace, being free from the yoke of weldocke by the death of her husbad, went to Callice; where enrichinge the monasterie that was there with ample and opulent possessions, sheenioyed the familiar prefece of a better spouse. In Spaine wee haue examples of fundrie Queenes which were to longe to relate, but I cannot omitt that worthie queene Nugnes, who first became religious herfelfe, and then her husband, Veremundus. Neither must queene Tarasia, passe vnmentioned, who being espouled by her Brother Alphonfus kinge of Leon vnto Abdala kinge of Tolledo, could neuer be perswaded to goe to bed with him, and the barborous kinge beinge taken away by an vgly disease, the married herselfe afterwardes to Christ in the monasterie of saint Pelagius Anno 1005.

4. England hath not beene inferior to

and Protestant religion. any of her conterminat kingdomes, in the feruent zeale that many Queenes had to this religious discipline. As Alfreda, which was fianced in marriage to the kinge of Northumberland, who beinge flaine before the matrimonie was confumated, together with her husbad Iuas, became religious. I canot let passe that worthy example of Etheldrade, who being married to two kinges, kept her virgnitie vndefiled, and afterwardes became religious. What shall I say of her fifter Seburga queene of Kente, and of Alfreda queene of Northumberland, who also became religious? I may not also ouerflipp with filence, Margarett the daughter of Bela kinge of Hungarie, who being confecrated to God by the vowe of her paretes, imbraced the bleffed order of faint Dominique, and imploied her life in all religious exercise, especiallie in seruing the sicke and difeafed persons, and refused the marriage of three kinges, of Polonia, Bohemia, and Cicilia, although the dispensatio of the Pope in respect of her vowe, was laboured for.

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5. Zanchia Queene of Hierusalem and Cicilia, after that her husband Robert was dead, entred the order of saint Frauncis at Naples, who earnest lie requested that none should call her queene. Agnes daughter to Oreth kinge of Bohemia, who was married vnto Frederique the second, neuer gaue any consent to matrimonie, and kept her selfe

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perpetually continent vntill shee went into a monasterie, which her selfe builded at Prage. Chunegundus also the daughter of the king of Hungarie, who was married vnto that chast Boleslaus king of Polande, together with him, kept hirselse a Virgin, and liued most religioussie in a monasterie that shee her selfe hath builded. Ioane the daughter of the kinge of Hungarie, Isabella the kinge of Fraunce his daughter, and sister vnto S. Lewis, and Blanche daughter of Philipp kinge of France, all observed the religious vow of virginitie and continence.

6. In our dayes God forgetteth not alfoe, to bleffe his Curch with the like example of despisinge the worlde, and imbracinge the croffe of Iefus Chrifte, with his euangelicall counselles, yea in great perfonages, as in that most vertuous virgin Margarita de Austria, daughter of Maximilian the Emperor, and kinge Philipp the fecond of Spaine his fifter, who professeth at this daie this bleffed inftitution in S. Clara at Madrill in Spaine. Alfoe the two daughters of Charles ArchDuke of Austria and Stiria, and fifters vnto the Queenes of Spaine and Polande, and vnto the great Dutches of Florence, who discended from the greatest Potentates of the worlde, settinge at naught all the vaine promotions of the same, consecrated themselues to ferue

serue God in religious profession.

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But was it euer feene from the beginninge of the worlde, that any Kinge, Queene, Prince or noble man became a minister, or forsooke landes, or livinge to imbrace perfection in protestante religion? was it euer seene that anny protestant followed the councell of Christ, to give all that he had to the poore, to denie himfelfe, to take vpp his croffe and to followe him? No trulie the contrarie is knowen, too well, for they neuer give anny thinge to the poore, but take from them, all that the Catholique church purchased for them, who turne all facred thinges to prophane vies, who robbe both God, the church & the poore of all their patrimonie; For they extorte from the poore inhabitantes 20. shillinges, some 30. some 40. both for marriadge and christininge, and euerie one must pay fo much; Yea euerie Gossopp is compelled to paie the like, and this they take vpp from the Catholiques of Irelande, whose inhabitantes in all places are of that profelsion, except the Englishe, soe that one English minister of that miserable countrie, in a village called Inischortie in the countie of Wexford called Husse (an Englishman) tooke from one little hamlett neere that village, 14. crownes for marriage and christninge in one formight; By which you may perceaue what he tooke in euerie other place

524 Lib. X. The Theater of Catholick place of iurifdiction, he being in those partes the Bishopps officiall; By this cruel, and irreligious religion, manny of the poore inhabitantes of that countrie are disabled to keepe house, and are faine to begg, being not able to mantaine house through foe great an extortion, and yet this minister cannot understand his parrishoners, nor they him, excepting a verie fewe of the English that are resident, at Inischortie. Are there any laymen in the world more worldlie or more couetous to purchase landes for their childrenn, or are there any more greedie to hourde vpp wealth then they?

To conclude, it was neuer seene that anny man or wooman who imbraced protestancie, liued chast and continent, for by that profession none can be such, the meanes being taken awaye by which chastitie and continencie are to be obtayned, as fastinge, prayers, discipline, hair clothe, almesdeedes, contempt of his owne excellencie, and despising of the world.

How greatlie religious people fructifie vnto God and to his Church: and that they are the best labourers which are therein.

CHAPTER IX.

Bernard saith, that they are appointed by God to pray for the bodie of the church, both for the quicke and for the dead;

And as Nazianzen witnesseth, their praiers be the only diluge that washe awaie our finnes, and purge the world; And as Eufebius affirmeth, they are colecrated vnto God for the whole stocke of mankinde. None knoweth what mischeeses and callamities they drive from the worlde, what finguler benefittes they obtaine of God, by whose praiers and workes of incomparable charitie, godes wrathe is appealed and made placable. Beside what blessed example give they vnto the world? for had it not bene for them, the euangelicalI vertues and counfells would have bene quite extinguished, which they doe not only teach, but also practize. For their modestie, humilitie, pietie, deuotion and contempt of all temporall honnors and allurementes, are forcible motiues, and infallible inducementes to all kinde of vertues, and therfore faint John Chilostome calleth them, the lanternes and

Lib. X. The Theater of Catholick fpectacles of the worlde, for of them the people doe learne how Cod is to be reuerenced, with what feare, loue and denotion he is to be adored in the Sacramentes, with what reuerence and respect he is to be praied vnto, how patient wee ought to be in aduesitie, how stout & innincible wee should behaue our selues in aduersitie, how charible wee ought to shewe our selues to our neighbors, yeatheir whole liues is nothing els, then a continuall bearinge of Christes crosse, a secreat exhortation to all good examples of vertue and pietie, and a filent obiurgation and distastfullnes of attivice and wickdenes. And therfore S. John Chrifostome, wished the people to visitte and frequent monasteries & conuentes, for they are (faith he) without any allurementes and voide of all disquiernessesse and distractions, besides (said he) they are most secure and quiett hauens to fixe our ancker in. Moreouer, they oppose themselves against all the enemies of the church, with whome they have continuall and cruell skirmishes, and doe susteine the heavie burden of their bloodie persecutions, against whome they vphoulde and defende Christs religion in all places where the same is oppressed. And by their blessed labours, yealosse of life with violent effusion of their blood, they plant & restore it againe in those countries where it was supplanted.

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2. Omittinge most of the examples which you may read in the Chronicles of their holie orders, I will here fer downe fome fewe only as a patterne and example of the rest. Remigius beinge a mouncae converted kinge Clodoneus withall the Realme of Fraunce from Idolatrie vnto Christ Anno 530. Afterwardes he was made Archbishopp of Rehmes; S. Martin beinge a mouncke converted all Suethland from the Arrian herefie Anno 540. S. Augustine being fent by faint Gregorie into England conuerted that kingdome with their kinge Ethelbert anno 622. Lambertus the Mouncke converted Festandria a province in Germanie. About that time Kilian an Irish mounck converted the Fraunckes in the managing of which buisinesse, he suffred martirdome. Wilfrid an English mouncke, and afterwardes Archbishopp of Yorck Anno 673. goinge from Rome, was by a tempest driuen into Holland, were he preached the ghospell of Christe and returned vnto the East Saxons, who beinge blinded with the darcknesse of infidelitie, were by him reduced vnto the faith of Iesus Christ: What should I say of all other nations, were not they all converted by the Apostles and religious people, was not Irelande connerted by faint Patricke a reguler cannon of S. Augustins order Bishopp of Hippo? Thuringian, Frisland and Huss converted by Bonifacius nifacius an English Mouncke, who afterwardes beinge Archbishopp of Moguntia, was martyred? The rest were to prolix to set downe; I referr yow to the Chronicles of holly orders, only I will content my selfe with the conversion of America, and of the east & weast Indies, which was brought

to passe by religious people.

3. The first that ever went thither for that purpose, were the fathers of S. Frauncis order, for when Christopher Columba, was fuiter to Ferdinando kinge of Castile and Arragon, to fend vnto him some shippes to discouer that land, and he making great difficultie to be at anny chardges in foe vncertaine an exploite, two Franciscan fathers intreated the kinge to further that proiect, and when the faid Columba returned againe anto Spaine, some of the Fathers of that order accompanied him in the iourny Anno 1303. Alittle afterwardes when other partes of the weaft Indies were discourred by Valta Gamaanno 1500 there went with him by the procurement and intreatie of Emanuell kinge of Portingall 8 fathers of that family, both learned and holie . Not longe afterwardes other fathers of faint Dominique & faint Augustines order followed them. Last of al, by the request of John kinge of Portugal F. Francis Zauier of the locietie of lefus, went into the East Indies, by whose blessed industrie those spatious kingdomes, and barbarous

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barbarous nations; Domino cooperante & fermonem confirmante sequentibus fignis . Our Lord concurringe withall, confirminge their words with fignes that followed, were converted.

- 4. This religious inflitution, is at this daie to be seene in those countries of the east, yea amoungest the Barbarians themfelues, which thorough Gods speciall affistance, was never extinguished in those places where it once began. For when the kinge of Portingalls fleete arrived at the gulfe of Arabia, an ould mounke the Father of 3000, mounckes, who law the figne of the crosse in the vpper part of the mast of their shippes, presently thought them to be Christians, and made fignes vnto them that they would speake with them; who when they spoke one with another, they did weepe for ioye, to feethe Christians, and they deliuered a booke of praiers as a token, which was fent vnto the Pope by the handes of Michaell de Silua, theire ambaffador for the kingdome of Portingall, which booke Lewis de Granada handled and faw, Granadi who relateth thus much as I have fett Symb. fid. downe.
- 5. By this you may perceaue that proteltantes are greater enemies to religion & Christian pietie, then all the Heathens, Barbarous nations and Turques, and all the reprobates in the world are, who doe permitt reli-

130 Lib. X. The Theater of Catholick religious persons and monasteries amoungest them, as the Arrabians, Turckes, and Iewes doe: yea many monasteries are permitted in Grecia, Constantinople, Hierulalem, Argell, and amoungest the Tartarians themselues. But when protestancie began first to start vp, it made hauocke of all religion, and like a most raginge swifte streame, destroied, ransaked, and spoiled all churches, monasteries, and sacred howses, cast downe Alters, and prophaned Sanctuaries, hanged Christes picture vppon the gallones, defloured facred virgines, cast the blessed Eucharist vnto dogges, and imbreued their murtheringe handes, with the blood of innocent and religious persons, against whome they practized their vildest and bloodiest factes, & extended their greatest furie and rage: against whome alsoe they make newe, and neuer harde-of lawes and decrees, with most rigorous execution to punish them to death as traytors, and to execute all tormentes vpon them, as the vildest malefactors of the worlde.

6. Was there euer seene anny heathen contrie, cittie, towne or villadge conuerted vnto Christ by them? Was there any parte of the east or weast, restored vnto their former sanctitie and religion by them? Nay was there euer seene anny man sanctified in his life, or reformed in his manners by them? Manny countries of the north, haue bin subser-

fubuerted by them, manny florishinge prouinces and wealthie citties, ransaked and brought to vtter desolation, and turned into ashes by them. Such as were religiouslie giuen, honestlie disposed, temperatt in their diett, mortified in their members, humors, and passions, chast and continent in their bodies and mindes (when they were catholiques) as foone as once they came to be protestants, they lett the reines loofe to all irreligious mildeamenor, intemperate behauior, and wanton dissolution, and to all kinde ofriotoulnes. Seing therefore that all Catholique religion, and religious discipline came from Christe, it must followe that Luthers doctrine and his fectes came from the deuill: and as it impossible that two repugnant contraieties, can proceed from one principle, as extreame heate, and extreame colde cannot come from one fubiect, so neither can Catholique religion, and Luthers opinion both flowe from one fountaine.

7. This will plainly appeare by what enswerh; For Luther himselfe confesses he Lib. de had a longe disputation with the divill at Missa. midnight, who fiersly impugned catholique Ang 10.6. priesthoode, orders and private masse. In another place he affirmeth, that the divill passed through his mouth, tom. 5. Gen. ep. ad elect. sar. Replie of Kellison 91. When I Kellyson am in company saith he, he hurteth me not, ibid.

Kellyfon ibid.

Zuing. in

char.

Lib. X. The Theater of Catholick when he findeth me alone, then he teacheth me manners. I haue (faith he) one or two diuills of the greatest force, which I take (faith he) to be doctors of divinitie amoungest divills. He confessed also, that he had eaten a bushell of talte with him. Frequentius & proprius mihi condormit, quam mea Catherina, and that he slept oftener and neerer vnto him then did his Catherine. Vnto Zuinglius also appeared a goblin or spiritt white Subf. Enor blacke, when he was intoxicated touchinge his opinion against Christs reale prefence, and suggested vnto him the 12. of Exodus, Phase, hoc est transitus Domini, a-

gainst the reale presence.

8. Contrariwise, the catholique religion was founded in all countries, with many glorious miracles, and the preachers thereof, were most holie men, not detected with any notorious vice, yea were lanternes and lightes of all vertue and sanctitie: but the founders of the protestant religion and the pillers thereof, of all men were most abhominable in their lives and coverfation, and neuer wrought miracles. The founders of catholique religion were moste charitable and humble: but the other most proude and cruell. The one were the Architects and plotters of all treasons, ouerthrowes, bloodie imbruments, and detellable tragedies, in all countries where they begunn: but it was neuer known nor read, that either S.Patricke that brought the Ca-

tholique religion to Irland, or Paladius that brought it for Scotland, or Damianus or S. Augustine that brought the same to England, or any other taught the same in any other countrie, did euer conspire in treason or murther, or deuised anny mitcheese against kinge, potentate, or countrie: or that eueranny man lost his life, landes, or goodes for not receauinge either themlelues or their doctrine: or that euer any kinge was expelled out of his kingdome, for not receauinge the catholique religion into his countrie: or was forced to imbrace the same, as the founders of protestancie have done. But it is wel knowen that Luther and Zuinglius were the first that ever preached the protestant religion, as it is proued in the Apologie of the protestant Church of England, and that they were the causes of all the mischeese, warres and troubles, infurrection of subjectes against their princes, & ouerthrowinge and banishment of Princes by their owne subjects, out of all their kingdomes and states.

9. Lastlieit is knowen also, that our first founders and apostles came in simplicitie of spiritt, without troupes of horsemen, or bandes of foldiors, havinge noe other standert but the crosse of Christ, nor noe other poulder, but the dust of their feete: but the protestant founders came with wilde-fire, gun-poulder, and cannon-shott, with their cruell

cruell armies in all places, to bringe all to confusion an desolation that would not imbrace their sect; yea many holie martyres have suffred death, for not fortakinge their old religio, to accept these new devised opinions of these sectaries, where I have thought good to sett downe the names, wherby you may perceaue the constancie of Catholiques, and the cruelties of protestants. Ex fructibus eorum cognoscetis eos. For yow shall knowe them by their fruicte. I will sirst speake of Flanders, then of France, afterwardes of England, and last of all, of Irelande.

The name of those that suffred death by the Gewses of Flanders, where the protestantes are soe called.

CHAPTER I.

He Reuerend Father Nicholaus Picus guardian of a monasterie of S. Francis in Holland, together with ten of his brethren,

Ierom Werdan viccar, Will. Hadne, Nicase Hez, Theodorique Emden, Anthony Hornarien, Anthony Werden, Godfrey Meruellan, Frauncis Rod of Bruxells, Peter Astun a lay brother, Cornell Wican a lay man, who after much torment and affliction,

were fent to the towne of Bill, where they were beaten with clubbes, hanged on the topp of the common stoare howse of the towne in the night time, the 14. of August 1575. they cutt of their eares and their noles, they ripped vp their beilies, and pulled out all the fatt they could gett, and fold the fame in all places of the province. They alfoe put to cruel death Leonard Veichle pastor of Barcomia, Nicholas Poppell another pastor of that place, Godfrey Dimens somtime rector of the vniuersitie of Parris. but then Pastor Gorcomiensis, John Oster, Wicanus, cannon regular of faint Augustines order, and ouerfeer of the Nunnes, Adrian Becan of the order of Premonstrenfis, Iames Lacopins a monke of the fame order, Iohannes Ons of the order of faint Dominique, Andrewe Walter Pastor Hairnotenfis, befides many other related by doctor Estius chauncelor of Douaie. In this cittie of Brill were put to cruell death 180. religious persones at severall tymes . And the Crucifix which stood in the church of Gorcomend for the consolation of the Christians, they pulled downe and hanged the same vppon the gallowes: they snatched also the Eucharist out of a Priests handes, & nailed it vnto a gibbet.

2. When the Prince of Orenge tooke the cittie of Ruremunde in Gerderlande, his soldiors, rushinge into the monasterie of

526 Lib. XI. The Theater of Catholick the Carthufians, murthered three lay brethren vid Albert Winda, John Sittart, and Stewart Ruremund. And entringe into the church of that monasterie, they found the Prior thereof called Ioachinus, with the rest of the religious people prayinge vnto God, all which they murthered: in which cittie 29. priestes and religious persons were martired. When the Geweshad gotte by deceit Adernard in Flaunders, after spoilinge and robbinge all the churches and monasteries therof, they apprehended all the priests and religious persons, and brought them bound with the gentlemen of that cittie vnto the castle there, amoungest whom master Peter, licentiate of divinitie and pastor of that cittie, a worshippfull aged man, was put to great tormentes, and at the last beinge tied hande and foote, was call from the toppe of the tower headlonge into the river of Scaldis. After him also they cast headlonge down into the river Paulus Couis, pastor of thatcittie, Iohn Brackett Batcheler of diuinitie, James Deckerie, John Opstall and John Anuanne a noble man, al priests. They tooke also that vertuous man, John Machufius of saint Frauncis order, somtimes Bishopp of Dauentrie, who beinge fore wounded of them, they left his poore carcaffe like a dead carrion vpo the streetes; other priests they tooke by the cittie of Ipris, and buried them quicke in the earth, with their faceaboue

and Protestant religion.

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boue the grounde, which insteed of a marck

they shott at with bulletts.

3. When Delps, a cittie of Holland, was taken by the Prince of Aurenge, who feemed to shewe great fauor, vnto a most reuerend and learned man called, Cornellius Musius confessor to the Nunnes of saint Agatha of that cittie, yet was he with vnufuall and exquisitt torments put to the cruelest death that could be invented the 10. of December 1575. The same crueltie they shewed vppon Egelbert of Burges a Franciscan friar in the cittie of Alcmaria, for they did ripp his belly, and cutt off his intralles with their knines. With noe leffe crueltie did they putt to death two Mouncks of the order of faint Hierome at Ganda a cittie in Holland, their names were John Rixtell, and Adrian Textor, whome the Generall of the Gewses caused to be stript of their cloathes, and with their fwordes, forced them to runn vppon thicke hedges of quickfett, . and to die thereon. The like crueltie he executed vppon William Gandan a Franciscan Friar, James Gandan, Theodorick Gandan Cornelius Sconhewe, and Iasper, cannone regular, Mr. Iohn Ierome native of Edome in Holland, who beinge taken with other Catholiques by Hornan, were brought vnto Scage in the north parte of that prouince, where after many horrible and abhominable interrogatorious, some of them died in that

138 Lib. XI. The Theater of Catholick in that miserable captiuitie; such as were left a line, were bound hand and feete vpon their backes with their naked bellies vpwardes, and vppon euerie mans bellie, was fet a panne, or caldron whelmed downwards, full of dormife and frogges in great quantitie: and vpon the faid pannes or caldrons were put fiery coales, which burning heate of the fire when those frogges felt, and had noe other place to gett out, they turned all vppon the poore peoples Bellies, and did gnaw and teare there, vntill they made hoales through their backes, or at least some place to defend themselues from the rage of the fire.

4. Vrfula Tales a religious Nunne of the Begginage, after that her father (an ould man and magistrate of that place) with other catholiques were hanged by these rebells, she also was brought vnto a gibbett, and being asked whether shee would forgoe her faith and religion, and marrie with a foldior, shee most constantlie denied, and was cast into the river, and there was drowned, This religious Nunne, had a fifter that was married, and because shee lamented the death of her father and kinfmen, her head was brocken by one of the foldiors, and that so sorelie, that the braines came foorth. Other & farr more detestable wickednesses were comitted by these tyrannicall reprobates, in other prouinces of Flanders, Hol-Iand,

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land, Zeland, Brabant, Gelderland and Frifland, which you may read in the histories of Flaunders: but this I ought not to omitt, that they were foe tormented with such an instatiable thirst to shedd innocent blood that in their derestable conventicle at the towne of saint Trudan in a vaulte vnder the grounde, they purposed and decreed to make a massacre of ecclesiasticall persons in all places of the 17. Provinces in one night, which God prevented afterwardes: vnto whome all honnor and glorie, for his Mense In-

prouident mercie shewed therin.

And although the hugonottes of France, fought divers times to practife their tragicall plottes in that countrie, as in the times of Frauncis the first (in whose raigne they nayled a libell at the court gate of Parris, of their damnable doctrine printed in the yeare 1534. which being brought vnto his maiestie, and perusinge part of the contentes thereof he faid; Did I knowe my right hande to be infected with that venemous doctrine, I would presentlie cut it off from my bodie) Henrie the second, and Frauncis the second, yet they could neuer performe their desigmentes vntill the beginninge of Charles the 9. his raigne, who being but a childe of 12. yeares of age (and foe abusinge his minoritie) they watched their time and oportunitie in the yeare of our Lord 1562. when euerie one that was wickedly dilpo-

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140 Lib. XI. The Theater of Catholick fed and irreligiouslie addicted, and as it were forfaken of God, began openly to shewe himselfe upon the theater, wheronthis wofull tragedie was plaied. For first they crowned their captaine generall Prince of Condie, kinge of Fraunce, and called him by the name of Lodouicke the 12. and the first Christian kinge of Fraunce. The cheefest rage of all their malice, was pra-Etized vpon those thinges which were most facred and holy, as vpon the bleffed Eucharifte, by treadinge the same vnder their feete, and cattinge it vnto their dogges, and vsed that facred and dreadfull hoast, together with the holy chrisme to cleanse their tayles withall, and called Christ under the veile of bread, Iohn le Blanch, White Iohn. The like outrage they extended vppon Churches, Monasteries, Alters, Chapples, Oratories, Images, Reliques, and Sepulchers, which they spoiled, ransacked destroied & burned . Vpon Priests Mounckes and religious persons which they put to the vildest and cruelest death that they could imagine: vppon facred virgins and confecrated Nunnes, which they rauished and defloured: vppon challices and fanctified veffells and hallowed ornaments, which they prophaned and defiled.

6. Of 12. that shewed themselves the ringleaders upon this bloodie theater, there were 9. of them Apostate Mounckes, which

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Christ vomitted out of his facred mouth: the captaine and leader of them all, was Beza, who fould his benefice for 700. crownes, and then cast forth his venime amongest the licentious courtiers, whome he perlwaded with his doctrine (vid.) that it was noe offence before God to comit facriledge, to spoile churches, to cogge, deceaue, lye, sweare and forsweare : whose doctrine herein being the religion of these newe sectaries, was most plausible and pleasinge to all miscreantes and malefactors, who aboundantlie reforted vnto him, from all partes of Fraunce, and by which he determined to robb and spoile all the churches and monasteries of that kingdome in one night in the moneth of Ianuarie, and appointed people for that purpose in all places of the kingdom, which was first put in execution in the Prouince of Aquitaine, & had not the Duke of Guys come the fooner to Parris, they had not only furprifed the churches & monasteries there, but also the cittie, court, & kinge; Thus frustrated of their expectation, they fled vnto Orlians, where before they were lett in by the Cittizens, they did fo- vide Sur! lemnlie fwere that they came thither by the comaundement of the kinge to keepe that cittie, and that they would offer violence to none, either in his person, conscience, or goodes, and that euerie one should have the benefitt of the edict divulged the last of

of Ianuarie (wherein it was decreede that the hugonotts should not spoile churches or monasteries) but they noe sooner entred the cittie, but they spoiled the churches and monasteries, burned Images, cast downe alters, yea cast downe the verie walls of the churches, and shewed more execrable wickednes towards all sacred thinges, then the verie Turckes, for they in takinge any cittie or towne from the Christians, doe only vse to cast downe the Images and Alters,

and not destroy the churches also.

All the holy Reliques which those hugonotts could gett, they burned them; they burned the reliques of S. Damianus, religiouslie referued in that place, as they also did S. Hillaries reliques at Poytiers. S. Ireneus at Lyons. S. Iustus and S. Bonauentur, and the reliques of S. Martyn. At towers they burned the image of Christ; in another place they trayled the same through the dirte. They spared the image of the divill, & burned the Corpes of S. Frauncis the lecond, which was buried in the Chapple of the holly crosse, as they did burne the bones of Lodouick the 11. The churches which they broake not downe, they turned into Stables and Storehowses. Moreover Beza comaunded all the Priests to be murthered, of whome receauing monny for their redeption, yet violated the faith and promile which he had formerly fworne, and broa-

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ke the oath and peace, which he had before vowed most religioussie to obserue. Soe as it is manifest there were cruelly put to death, five thousand priefts, of whom some were flayed aliue, others were rackte till they were dead. Aboue fix hundreth monafteries razed to the verie earth, manny others were burned: they burned alsoe the holie auncient Bybles, which were kept in Fraunce for rare monuments, many citties were exhausted with continuall siege, their citizens were murthered, all the countrie was spoiled and ruinated, soe as these civill warres of the hugonotts, foe often renewed, did more confume and oppresse France with greater miseries and calamities, then all former warres it euer had abroade; For there was no trueth respected, or oath performed, if any garrison did yeld themselues vnto the vpon hope of their oathes (which they neuer accomplished) to saue their liues, (as in steede of many examples, that of Petraforte alone will serue)neuerthelesse contrarie to the lawes of armes, to the number of two hunderth, were cast downe head longe from the toppe of a mightie high Rocke: all which perished with that headlong and violent fall. Such crueltie as this, more then Turkish, they exercised vppon euerie other place where they did eartie anny fway: but ecclefiasticall persons and religious people, of all others, felt the

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greatest smarte, some whereof I will particularize in the next Chapter.

Certaine cruell and bloodie factes comitted in Fraunce against the Catholicks, by those that the vulgar sorre doe cal Hugonottes, from the tyme that they stirred rebellion against the kinge, Anno 1562.

CHAPTER II.

Hen the cittie of Engolisme in Fraunce was befiedged of the hugonottes, it was yelded into their handes vpon condition, ratified with promises and oathes, that it should be lawfull for the catholickes, aswell ecclesiasticall as others, to continue there without anny molestations or inquifition. The heretiques neuerthelesse, not refpectinge the religious observation of a solemne oath, entring the cittie, gathered together all the selected catholiques, and cast them in to prison, amoungest whome was Michaell Grellett of faint Francis order, and guardian of the monasterie of saint Frauncis in that cittie, who the next daie, after the cittie was yealded, was hanged vpon a tree by the cittie wall in presence of Iaspar Calligne then Admirall of Fraunce and generall of those rebells, which death he suffred most constantlie and prophesied of the said Admiralls

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miralls ruyne, and who when he was cast from the rope, al that wicked crue cried out,

God prosper our Gospell.

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2. Iohn Virolea of that order, and reader to that monasterie, after that his preuie members were cutt off, was also murthered by them. Iohn Aurell also of that order, a man 80. yeares of age, his head beinge cute with a twibill, was cast into a privie. Peter Bonnen doctor of diuinitie, after eight mounthes imprisonnent was hanged at the wall of the cittie. In the house of one of the Cittizens of that cittie of Engolisme, they thutt vpp 30. catholiques which they cruelly put to death by divers kindes of tormentes; They deuided them by couples, whom they foe chained and lincked together, that fufferinge noe food to be given vnto them, they were compelled to eate one another, and foe with extreame languor they perifhed with hunger. Some of them were divided aud eut aluder in two partes by mighty ropes, which were thruste through their bodies: Some of them also were tied vnto postes, and fire put to their backes, by which they were tormented more by the torment of a prolix death, then by the agonie of a violent flame.

3. The hugoritt garrifon that kept the tittle of Vnstorne, though they were divers times courteouslie entertayned of a most noble woman called the ladie of Maren-Mm datt.

Lib. XI. The Theater of Catholick datt, yet they tooke her within her owne house and tyed her to hott glowinge gaddes of Iron, and leauinge her in that torment, they departed withall the spoile of the house with them. The chiefe Judge of the cittie of Engolisme, after they had cut away his privile members, was hanged at his owne house. They tooke a vertuous priest also called Lodouicke Fiard, of a village neere Engolisme, a verie vertuous man and of an exemplar life by the restimonie of all men, whome they compelled to hould his handes in a cauldron full of hoar scaulinge oyle, vntill the flesh was consumed and nothinge lefte but the bare bones, and cast the burninge oyle into his mouth, and foe fort him with bullets and killed him. They tooke alsoe another priest called Colinus Ginlebantius the vicare of S. Auzann, and when they had cutt off his privie members, they cast him afterwardes into a fifterne full of burninge hoat oyle, where he ended his life. They killed alfoe two other priests, the one was of the parrish of Riniers, who after they had cut out his tounge, then they murthered him: the other master Iohn Bachelon, his foote beinge burned by a hoar burninge Iron, they strangled him.

4. Maister Simon Sicott viccar of saint Hillarie of Montierind, beinge a man of 60. yeares of age, and replenished withall vertues, was betrayed by a hugonot whome

he supposed to be verie faithfull vnto him, and was brought captine into Engolisme, but his life and libertie was restored vnto him for a great some of monny, that his frindes did procure for his ransome, yet departinge from the cittie he was purfued, & his tonge was cut off, and his eies were pulled out of his heade. Two other priefts were hanged by one of their heeles, with the other heele free, and their heades downwardes: one of them was left in that mifetable torment and the other was kild outright. Another priest called maister Peter, of the parrish of Reulined was burried quicke. Maister Arnold Durande, and viccar of Fleacen was cast in the river being of 80. yeares of age. A Franciscan Friar of that age alsoe, was cast headlonge from the walles of the cittie. Maister Octaujanus Ronier viccar of S. Cybard, after fundrie tormentes, was fastened to a tree, and soe short to death. Maister Frauncis Robaleon in the parrish of Foncobrune viccar, was tyed vnto a yoke of Oxen that drewe a cart, and after manny stripes and terrible torments, gaue vpp the ghoaft: so that in the diocesse of Engolisme, in lesse then in two yeares space, 120. did there suffer martyrdome; priests, noblemen, gentlemen and others.

5. In the village called Floran, a little distant from S. Monehond, they tooke a priest, whose prime members beinge cutt

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of

548 Lib. XI. The Theater of Catholick off by the Surgean of Bethan, he bragged that he was the 17 priest that he had murthered after that manner, and was afterwardes scourged vnto death. In the cittie of Hande, in the diocesse of Carnutensis, they caused a poore prieft to fay maffe, only to fcorne that bleffed sacrifice, which Christ instituted for the quicke and the dead, and at the eleuation, they fnatched awaie the facred hoaft which they stabbed with their daggers, and then murthered the poore prieft. In a certaine Hamlett 7. miles distant from Orlias, called Patt, they tooke 25. catholiques who fled vnto the church, which they burned by puttinge fire to the doores thereof; they carried with them many priests bounde at their horse tailes. After spoiling of the church of Clerins, they burned the reliques and bones of the kinge of Fraunce called Lodouick the 11.as also the bones of the kinge of Nauar, fomtimes their owne generall.

6. Att saint Mucarie in Gasconie, they cutt open the bellies of many priests, and made a deuise to draw out their bowells: in this cittie they buried many priests quick. In the cittie of Ancina, they tooke an ould prieste, whose preuie members after they had cutt off, they roasted them, and caused him to eat them. In the cittie of Vasett in Gasconie, when Frauncis Cassius was Lewetenant under the king of Nauare, two souldiers of that garrison, rausshed a wid-

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and Protestant religion.

dowe, and the put gunponder into her privie partes and gaue fire to the powlder, and foe her bellie burft & her bowells came foorth. The Lord of faint Columba, the gouernor Gohas and a great number of nobilitie being befiedged by the Earle Mount Gomerie, yelded themselues vnto him vpon certaine condicions, yet neuertheleffe they were kept in prison 9. mounthes, and paid their ranfome: and being inuited to supper by the faid Earle, of whome they suspected noe fuch guyle, he having promised them their libertie, yet he fent souldiers in theirabsence to their chambers, and as they returned from supper, were intertained with the bloodie edge of their swordes: and soe against faith and promise and after paying their rasome, they were inhumanly murthered. In the cittie of Montbris, the Barron of Adrett caused many catholiques to be cast headlong from the topp of a high Turett, and caused also souldiers to attend their miserable fall, and to entertaine them with the pointes of their pikes.

7. Such was the impudencie and barbaroulnes of a certaine hugonott, that he did weare a chaine about his necke of the eares of priefts, & shewed the same to the chiefest capraines of the hugonittes. They did ripp the bellie of a certaine priest, and tooke out his bowells, in steede whereof they putt oates to serue their horse for a maunger. The

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Lib. XI. The Theater of Catholick heretiques of the cittie of Neemes in Languedoc, did cast a great number of catholiquesinto a mightie deepe and large well of that cittie, and have filled the same twife with mens bodies halfe dead. James Socius a wicked pirate, who obtaining eletters patentes of Ioan Alberte Queene of Nauare, which they call letters of mart, fayling towardes the Iles of Madera, and Canaria, mett with a shipp of Portingall, goinge towardes America, which he purfued and tooke. In which there were 40. of the fathers of the focietie of lefus, who were fent to the Prouince of Brazill to instruct them in Christian religion, but the wicked and cruell Tyrant, like a denouring woolfe, feased vppon these poore religious people, whome he massacred and after diffeembring of them, of some he cutta legg, of othersome anarme, and soe he cast them all into the fea.

8. Lastly Anno 1567. in the Carthusian monasterie which they call Bursowtaine in the diocesse of Suesse 5. mounks of that blessed order were murthered by the heretiques that came to robb that monasterie, Iohn Motto, proctor thereof a most vertuous priest, Iohn Megné priest, Iohn Aurill priest, Benedict Lenes lay brother, and Theobald priest. All these that I speake of neuertooke weapons against them, but most patientlie endured martirdome at their handes: But

if I should speake of soe manny as were put to most cruell death and were kild in al the Prouinces of Fraunce, citties, and townes thereof, and such that were betrayed by the, I should make an infinite volume, but I cannot omite that worthie and inuincible. Prince Frauncis of Lorraine Duke of Gwise, whose murther was plotted by Beza and executed by Poltrott. These and the like examples ought to move good christians to

beware of these people.

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9. Before the firie, and furious concupiscence of king Henry the 8. (who caused that vnfortunat deuorce betwixt him, and his vertuous Queene Katherine) there was no realme in Europe more opulent and more abundant in all things, then thekingdome of England: no kingdome more peaceable at home and more glorious and profperous abroad: no king fo victorious and triumphant ouer his enimies, as he : no courte lo magnificent or lo plawfible, being full of cheerfull shewes, and replenished with an vniuerfall triumph, ioy and exaltation, theking lived in securitie without feare of forraine princes abroad, or treaton or conspiracy of his subjectes at home: betwixt the one and the other there was interchangeable good offices, aswell of a princely bountifulnesse towardes the subjectes, as of a dutifull subiection towardes the prince: the king possessed the hearts of his subiects, Mm 4

352 Lib. XI. The Theater of Catholick iects, & they againe enjoye the love of their Prince. But when he violated and diffolued the in diffoluble knott & bond of matrimonie, which no power in earth was able to distoyne (as our Saujour faith) by this separation and divorce, he separated himselfe alto from Gods church: all thinges were fubuerted and turned topfy turvie, all was filled which feares and suspitions at home, with warres and divisions a broad, and with continuall frights and stranges allarmes of attempts and garboyles, aswell in the court, as in the countrie. The treasures were exhausted, the subjects impourished, religion suppressed, religious howses dissolued, the vertuous oppressed, the wicked aduanced and exalted, the nobilitie condemned and beheaded, and their goods conficated, and all vertuous people, were fedd and sustained, Pane lachrymarum & a. qua angustia: with the bread of mourning and teares, and with the water of anguish and paine, fo as whatfoeuer the prophett Hieremy spake of Hierusalem, may be applied to England after its apostacy; The flourishing nation (laith he) is like a poore Hier. c. I. widdow, that wailes at night and her teares rune downe by her cheekes, her priefts doe waile, her virgins do complaine, and she is euerie where oppressed, her nobilitie are suppressed, and many of her people ouerpressed with vnsufferable miseries and cal-

lamities.

lamities. Facti funt hostes eins in capite eins, & inimici eius locupletati funt . Her enimies are promoted into her highest promotions, and her aduerfaries made riche by her spoyles. Know yee and behold, how diftaftfull it is to forfake God, and nott to have his feare before your eyes. A seculo confregisti iugum Domini, thow hast bracken and cast off godes yoake euen from the beginninge, thy swoord denoured the prophets, quasi leo vastator generatio vestra, a destroieng lion is your generation. And as King Henry the 8. himselfe said in this booke against Luther. Eos qui pelluntur gremio matris Ecclefia, Statim furijs corripi, atque agitari demonibus. Such as are expulsed and thrust out of the bosome of our mother the Church, are foorthwith ouercharged with the furious and raginge flames of hellish spirits, and vanquished which divills: which affertion I would to God, it had not bene verified of him that faid it, nor futable to the purpose wherunto the same is applied. But England to their great cost by experience knoweth this to be trew, how locuer otherwife they dissemble it.

10. But to retourne to him that applied the same against Luther, the stroake did rebound and reflect vppon his owne neck, Anne Do. for being excommunicated by Clemens 7. mini 1533 for putting away his married wife, and for Regnieins marrieng Anne Bullen, tradidit fe (as the A- 24.

postle

Ephef. 4.

554 Lib. XI. The Theater of Catholick postle faith) impudicitia, in operem immunditia omnis in auaritiam, he yelded himselfe ouer to impudicitie, to the exercise of all vncleanesse. & couetuousnes: he caused himselfe to be decreed by perleamet head of the church, made it high treason in him that would not Iweare precifely in his conscience this to be trew, where many worthy personages, both ecclefiasticall and lay people for refusing this oath or otherwise resisting it, some were burned alive, as father Foster of the order of faint Frauncis, Queene Cathrins confessor, other some were beheaded as doctor Fisher Bishopp of Rochester, and Sr. Thomas Moore L. Chancler of England, and may others were hanged drawen and quartered. Yea he condemned the whole cleargie in a premunire, which afterwardes they redeemed with a submission & paimet of a hundreth thowsand pounds, for that they acknowledged Cardinall Campeignes and Cardinall Wolfey as legats from Rome, notwithanding that the king himfelfe by his Ambassadors procured their coming. In the 24, yeeres of his raigne, also he prohibited all appeales in caules ecclefiasticall, reducing all spirituall authoritie of determining the same to the English Cleargie . He forbid all license or dispensations, and faculties from the church of Rome, and feemed to establish them in Thomas Cranmer Archbishopp of Canterburie, that he should grant

grant the same to the king againe the 26. of his raigne. Other his bloody sactes and furious behauiour, yow may well perceaue by the Catalogue following.

A Catalogue of those that suffred death, as well vnder king Henry, as Queene Ellzabeth, & king Iames, from the yeare of our Lord 1535. & 27.0f king Henryes raigne vnto the yeere 1618.

IN the first rancke of these bleffed martyrs, I ought not to forgett that bleffed martyr S. Thomas of Canterburie, alias, Becket, who for defending the immunities of the Church, was murthered in king Henry the 2. his raigne, now againe was by king Henrie the 8. by act of parleament attainted of high treaton, his ashes and holy bones and reliques were burned, and of all churches dedicated to God in his honor, it was decreed by parleament that they should not be named after him any more: to which purpole comissioners were appointed in all places of England and Ireland, and in the towne of Rathode in Meath, the church wherof is dedicated to God in S. Thomas his honor, the parishioners being commaunded to name their church after faint Peter, they answered, that the king may aswell by parleament proclaime faint Peter

556 Lib. XI, The Theater of Catholick Peter a traitor as faint Thomas, and to preuent that, they nominated their church after the bleffed Trinity.

Vnder King Henry the VIII.

Anno Christi 1535. Henrici 8. anno 27.

Nic. Sad. lib. I. de Sebism. Ang. pag. 128.129. 130.

Ohn Houghton Prior of the Carthufianus at London. Augustine Webster Prior of the Carthusians at Exham. Robert Laurence Prior of the Carthufians at Beuall. Richard Reynolds Mounke of S. Brigitts order of Syon. Iohn Hayle Priest, Vicar of Thiftleworth.

Thefe Were put to death Tyburne the 29 . of Aprill , for denying the Kings Supremacy.

Charter house Monkes

of London , Suffered at

Humfrey Mildemore -William Exmer Sebastian Newdigate S Tyburne 18. Iune. Iohn Rochester ? Carthusians, at Torke 11. Iames Warnet (May. Richard Bere Thomas Greene Iohn Dauis Thomas Iohn on William Green Wood Thomas Scriuan Robert Salt Walter Persons Thomas Reading

Charter house Mounkes died in prison in lune & Iuly.

and Protestant religion. 557 William Horne Carterhouse Monke 4. Aug. Ric. Hal. in eins Iohn Fisher Card. of S. Vitalis, & Bishopp of vita. Rochester, at Tower-Hill 22. Iune. Staplet.de Syr Thomas More Knight, at the Tower-bill tribus 6. Iuly. Thom . Anno Christi 1536. Henr. 8. 28. Iohn Pastey Abbot of Whalley? at Lancaster Sand. ibi. 1. 1. pag. John Caftegate Monke Sio. March. 176.1779 William Haddocke Monke, at Whaley 13. March. N. N. Abbot of Sauley 7 at Lancaster N. Astbe Monke of Gernaux In March. Robert Hobbes Abbot of Woborne , togeather Dith the Prior of the same Monasterie and a Priest, Suffered at Woborne in Bedfordsbire, in March. Doctor Maccarell With 4. other Priests, at Tyburne 29. March. William Thrust Abbot of Fontaines Adam Sodbury Abbot of Geruaux i at Tyburne William Would Prior of Birlington [in Iune. N. N. Abbot of Rivers Anno 1537. Henr. 29. Sand, ibi-Antony Brothy of the Order of S. Francis, Stran. Pag. 1832 Boucher. gled with his owne girdle, at London 19. Iuly. de paß. Thomas Cort Franciscan, famished to death in Frair. prison 27. Iuly. France. Thomas Belcham of the same Order, died in Newpag. 8.13. gate 3. Auguft. Ø 17. Anno 1538. Henr. 30. Boncher_ Iohn Forest Frier obseruant, Confessour to queene ibid. O Katherine, in Smithfield 23. May. pag. 16. Iohn Stone an Augustine friat, at Canterbury Sand, ibid. this

Two and thirty Religious men of the Order of S.

Francis being cast into prison for denying the K. Supremacy, died there through cold, stech, and famine, in Aug. Sept. and October.

Sand l. I. N. Croft Priest

143 973. N. Collins Priest
N. Holland Layman

Anno 1539. Henr. 31.

Sand. pa. Adrian Fortescue? Knights of S. Iohns of Ieru184. 194. Thomas Dingley (salem, at Towerhill 8. Iul.

Sand. pa. 181. 194. Thomas Dingley Sfalem, at Towerhill 8. Iul. Griffith Clarke Prieft ? At S. Thomas Wate-197. N. Mayre Monke S ringes 8. Iohn Tauers Doctor of divinity 30. Iulij. John Harris Prieft · lohn Rugge Priests, at Reading, 14. William Onion S Nouemb. Hugh Faringdon Abbot of Rehding, at Rehding 22. Nouem. Richard Whiting Abbot of Glastebury 7 at Gla-Iohn Thorne ? Monks of Glastebury Stend 22.

Roger Iames S

Decemb.

Anno 1540. Henr. 32.

Iohn Beck Abbot of Colchester, at Colchester i.

Sand ibi. William Peterson Priests, at Calais 10.
pag. 116. William Richardson April.
Thomas Abell Priestes, in Smithfield 30.
Edward Powell Iuly.
Rich, Fetherstone

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Nouem.

and Protestant religion.

Laurece Cocke Prior of Dancaster Williame Horne Monke

Edmund Bromelie Prieft Giles Horne Gentleman

Clement Philpot Gentleman

Darby Genninges Layman

Rohert Bird Layman

At Tyburne 4. August.

559

Anno 1541. Henr. 33.

David Genson Knight of the Rhodes 1. July. Sand.pag. 180.

Anno 1543. Henr. 35.

German Gardener Priest

Iohn Larke Priest Iohn Ireland Priest

Thomas Ashbey Layman

lohn Risby.

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Thomas Rike.

at Tyburne 7. Sand. pag. March.

Vnder Queene Elizabeth.

Anno 1570. Elizabethæ 12.

Iohn Felton Gentleman, in S. Paules Churh- Nicol. Sander. 1. yard 8. August. 7.de vifib.

Anno 1571. Elizabeth 12.

Monars. Pag. 734. Iohn Story Doctor of the Canon-law, at Ty-Ø 736. burne 1. Iune.

Anno 1573. Elizabeth 15.

Concert, Thomas Woodhouse Prieft at Tyburne 19. Eoclos. Iune. Angr

Anno

160 Lib. XI. The Theater of Catholick Anno 1577. Elizabeth. 19. Cuthbert Mayne the first Priest of the Semi-Concert. Ecclef. naries, at Launston in Cornwall 29. Nou. Ang. Anno 1578. Elizab. 20. Iohn Nelson Prieft, at Tyburne 3. February. Concert Thomas Sherwood Gentleman 7. Febr. ibid. Anno 1581. Elizab. 23. Euerard Hanse Prieft, at Tyburne 31. Iuly. Concert. Edmund Campian Priest of the So-Eecles. Ang. cietie of Iesus Sand. I.z. Alexander Briant Priest of the Same burne de fchifm. Society of Tefus 1. Dec. Angl. Raphe Sherwyn Priest Anno 1582. Elizab. 24. Iohn Payne Priest, at Chelemsford in Effex 2. April. Thomas Ford Priest Concert. Ecclef. Iohn Shert Priest at Tyburne 28. May. Angl. O Robert Iohnson Priest Sand. ubi Thomas Cottam Priest of Supra. the Society of Iefus William Filby Priest at Tiburne 30. May. Luke Kirby Priest Laurence lohn fon Priest William Lacy Priest at Torke 22. Au-Richard Kirkman Priest I gust. 27. lames Tompson Priest, at yorke in Nouemb. 26. Anno 1583. Elizab. 25. William Hart Priest, at yorke 16. March. Concert. Eccles. Richard Tirkill Priest, at yorke 29. May. Angl. & Iobn Slade Layman, at Winchest 30.Octob. Sand. pa. 465.466. Iohn Body Layman, at Andquer 2. Novemb. Lames

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Lib. XI. The Theater of Catholick Iohn Sandes Priest, at Glocester. Iohn Finglow Priest. Robert Bickerdicke Gentl. at yorke 23. July. Alexander Crow Priest, at yorke 30. Nouem. Rich. Langly Gentleman, at yorke 1. Decem. Anno 1587. Elizab. 29. Mary Queene of Scotland, at Foderinghay-Castle 8. Febr. Ang. pag. Thomas Pilchard Prieft, at Dorcester in March. Stephen Rousam Priest, at Glocester. Iohn Hamley Prieft, at Chard. Robert Sutton Prieft, at Stafford. Gabriell Thimbleby Prieft George Douglas Priest, a Scotshman at yorcke g. Sept. . Anno 1588. Elizab. 30. Edmund Sikes Prieft, at yorke 23. March. Didacus William Deane Prieft | at Miled-greene by Londe Yepes Henry VVebly Priest Cdon 28. Aug. Episcop. William Gunter Priest, at the Theater by Lon-Taracon. de perfec. don 28. August. Robert Morton Priest | in Lincolnes Inne fields Hifpanice. Hugh More Gentleman by London 28. Aug. Thomas Acton alias Holford Priest, at Clarken-Well in London 28. Aug. Richard Clarkefon Priest Thomas Felton laybrother of at Hunflow the order of the Minimes \ 28. Aug-Richard Liegh Priest Sat Tyburne 30. Aug. Hugh Morgan Gent. Edward Shelly Gent.

Richard Flower Layman

Concers.

Ecclef.

207.

Angl.

Robert

Robert Martin Layman at Tyburne 30. Aug. Iohn Rocke Layman Margaret Ward Gent. Edward Iames Priest at Cichester 1. Octob. Raph Crochet Prieft Robert Wilcokes Prieft Edward Campian Prieft Cat Canterbury Christopher Buxton Priest Robert Widmerpoole Layman 1. Octob. William Wigges Priest, at Kingston 1. Octob. Iohn Robinfon Priest, at Ips wich 1. Octob. John Weldon Priest, at Milend-greene by London s. Octob. William Hariley Prieft | at Hali well by Lon-Richard Williams Prieft Cdon 5. Octob. Robert Suttan Layman at Clarken Well 5. Octos Edward Burden Prieft, at yorke 29. Nou. John He wit Priest. Robert Ludlam Prieft Richard Sympfon Prieft Sat Darby.

Anno 1589. Elizab.31.

William Lampley Layman at Glocester.

Nicolas Garlicke Priest

ug.

bert

George Nicols Priest
Richard Yaxley Priest
Thomas Belson Gentleman

Iohn Annas Priest
Robert Dalby Priest Sat yorke 16. March.
William Spenser Priest, at yorke 24. Sept.

Robert Hardesye Layman, at yorke 24. Sept.

Anno

564 Lib. XI. The Theater of Catholick Anno 1590. Elizabeth. 32. Christopher Bales Priest, in Fleet freet in London 4. March. Alexander Blake Layman in Grayes Inne lane in London 4. March. Nicolas Horner Layman in Smithfield in London 4. March. Miles Gerard Priest Lat Rochester 30. Francis Dickinfon Priest [Aprill. Antony Middleton Priest at Clarken well in London 6. May. Edward Iones Priest in Fleetstreet in London 6. May. Anno 1591. Elizab. 33. Edmund Geninges Priest 7 in Grayes Iune Swithin Welles Gent. S fields 10. Dec. Euftach White Priest Polidor Plasden Priest Brian Lacy Gentleman at Tyburne 10.Dec. Philop. cont. Edic. Iohn Mason Layman Sydney Hodg fon Layman Angl.pag } in Fleestreet 2. Momfort Scot Priest George Bifley Priest William Dikinson Priest at Winchester Raph Milner Layman 5 7. Iuly. Edmund Duke Priest Richard Holiday Priest at Durham. John Hogge Prieft Richard Hill Prieft William Pikes Layman at Dorcester. Robert Thorpe Prieft, at yorke 31. May.

· Andr.

Regina

484 .

Thomas Watkinson Layman, at yorke 31. May. Anno

and Protestant religion. 565 Anno 1592. Elizab. 34. William Pattefon Priest, at Tyburne 22. Ian. Thomas Portmore Priest in S. Paules Churchyard in London 21. Febr. Roger Ashton Gentleman, at Tyburne 23. Iune. Anno 1593. Elizab. 35. Iames Burden Layman, at Wincheft. 25. Mar. Did gepes ibi. pag. Antony Page Priest, at yorke 30. April. Ioseph Lampton Priest, at Newcastle 23. Iune. 651. William Dauis Priest, at Beumaris in Wales, in Septemb. Edward Water fon Priest. Anno 1594. Elizab. 36. William Harington Prieft , at Tyburne 18. Yepes vbi supr. pag. Febr. 6 23.640. Iobn Cornelius Mobun Priest 641. of the Society of lesus Thomas Bofgraue Gentleman Sat Dorcefter 4. Patricke Samon Layman Iuly. Iohn Carey Layman lobn Ingram Priest, at Newcastle. Iohn Boaft Priest, at Doram 29. Iuly. lames Oldbafton Priest, at yorke 26. Nouemb. Anno 1595. Elizab 37. Robert South well Prieft of the Societie of Ie-Did. yepes in bist. sus, at Tyburne 3. March. perfecus. Henry W alpole Priest of -Angl.pag. the Societie of Tefus Cat yorke 7. Apr. Alexander Raulins Prieft William Freeman Priest. Iohn Watkinson, alias Warcoppe Layman, at

Anno

yorke.

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566 Lib. XI. The Theater of Catholick Anno 1596. Elizab. 38. George Errington Layman William Knight Layman at yorke 29.No. William Gibson Layman Anno 1597. Elizab. 39. William Anlaby Priest, at yorke 4. Iuly. Yepes vbi Iohn Buckley, alias Iones Priest of the Order of S. pag. 710. Francis, at S. Thomas Waterings 12. Iuly. Thomas Warcop. Henrie Abbot & Edward Fulthorpe Laymen, at yorke 4. Iuly. Anno 1598. Elizab 40. Christopher Robinson Priest, at Carlile. Peter Snow Priest Richard Horner Prieft Ralfe Grimfton Layman Tat yorke. Iohn Britton Layman Anno 1599. Mathew Hayes Priest, at yorke. Anno 1600. Elizab, 42. Christopher Wharton Priest, at yorke 18. May. Relatio 16 Iohn Rigby Gentleman, at S. Thomas Wateringes 21. Iuly. Th. VV. Robert Nutter Priest at Lancaster Edward Throinge Priest S lune. Thomas Sprot Prieft at Lincolne in Iuly. Thomas Hunt Priest S Thomas Palafer Priest John Norton Gentleman's at Durham in July. N. Talbot Gentleman Anno 1601. Elizab. 43. Iohn Pibush Prieft, at S. Thomas Waterin-

Roger

Supra.

1.5.

Mart, à

ges 10. February.

edit.

and Protestant religion. 567 Relat. 16. Roger Filcocke Priest of the Society Mart. of Iefus Marke Bark Dorth Prieft of the Or- at Tybur. 2 94. pag. 93. der of S. Benedict 27. Feb. Anne Heygham Gentle woman Widdow, to master Lyne. Robert Middleton Prieft? Thrustan Hunt Priest Sat Lancaster.

Anno 1602. Elizab. 44.

Francis Page Priest of the Society of Tefus Thomas Tichborne Prieft Lat Tyburne 29. Apr. Robert Watkinson Prieft Iames Ducket Layman Mather Harrison Priest 7 Antony Battie Layman Sat yorkein April. Anno 1602. Elizab. 45. & vltimo. William Richardson Prieft, at Tyburne 27. February.

Vnder King lames.

Anno 1604. Iacob. Reg. 2.

Laurence Bayly Layman, as Lancaster in March.

Iohn Suker Priest 7 at Warwicke in Robert Griffold Layman & August.

Anno 1605. Iacobi 3.

Thomas Wilborne Layman, at yorke 1. August. Iohn Putchering Layman, at Rippon. 5. Septemb. William Browne Layman, at Rippon.

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Anno

568 Lib. XI. The Theater of Catholick Anno 1606. Iacobi 4.

Edward Oldcorne Priest

of the Society of Iesus

Raph Ashley Layman

Henry Garnet priest, Superiour of the Society of

Iesus in England, in S. Paules Churchyard

3. May.

Anno 1607. Iacob. 5.

Robert Drury priest, at Tyburne 26. Ia-nuary.

Anno 1608, Iacob. 6.

Mathew Flathers priest, at yorke 21. March, George Geruis priest of the order of S. Benedict, at Tyburne 11. April.

Thomas Garnet priest of the Society of Lesus, at Tyburne 23. Iune.

Anno 1610.

George Napper priest, at Oxforde 10. of Nouember.

Cad walladar priest in Wales.

N. Roberts priest of the order of S. Benedict, at Tyburne.

Thomas Somers priest, at Tyburne 10. of De-

Anno 1612.

. N. Scot priest, of the order of S. Benedict, at Tyburne.

Richard Newport prieft, together with him.

A Com-

A Compendium of the marty's and confesors of Ireland under Queene Elizabeth.

CHAPTER III.

Illiam Walsh native of Donbuinein the diocesse of Meath first deprived of his bushoprick and spoiled of all his goods, for not conforming himselfe to the Queens iniunctious about the oath of her ecclessiasticals supremacie, and other lawes made against the holy Camons of the catholique church, was put into a deepe dungeon, wherin he was many yeeres afflicted with gives and fetters, vntill by the savor of his keeper he made an escape and sled into Spaigne, and so ended the remainder of his blessed dayes at Alcala 1578.

2. Thomas Leorus Bishopp of Kildare willingly resigned his bishoprick in king Edwards dayes, for that he could not with a safe conscience possesses the same, and being to the great consolation of his hart restored againe who the same in Queene Maries dayes, was again in Queene Elizabeths dispossesses, was again in Queene Elizabeths dispossesses where the same in Queene His lively-hood, well contented rather, abiestus essesses in domo Deimagis quam habitare in tabernaculis peccatorum, he applied himselfe being banished to Munster in Ireland, in teaching yong

570 Lib. XI. The Theater of Catholick yong children to reade their books and inftructing them in the christia doctrine: lightly he neuer came to any mans howse butt he exhorted therin, nor euer supped or dined, . but in the later end therof he tooke occasion to edifie the people with one exhortation or another. Once being at the Earle of Defmounds howse at supper, a gentle woman beinge there, retourning home told to her friends as a great wounder, that Bishopp Leorus preached not at the later ende of his meat as he was accustomed: he never did forbeare to reproue and reprehend vice & wickednessein any man whatsoeuer who was reproueable, and perfifting still in all hollinesse and zeale of godes everlasting trueth, vntill the last gaspe of his breath, he died of the age of 80. yeers at the Nassein the prouince of Leinster in Ireland 1577.

3. Morris fitz Gibbon Archbishopp of Cashall, for the like cause was spoiled of all his goodes and suffred much laboure and trauaile, and at length fled out of the kingdome of Ireland and died in the porte of Portingall 1578. Edmond Taner Bishopp of Clone and Corcke doctor of diuinitie, who first being of the societie of Iesus, out of which through great sicknesse not without licence of his superiors and aduste of the phistions was enforced to come foorth, and through the importunat sute of his frinds, was persuaded to take vppon him the digni-

dignitie, or rather the heavie bourden of a Bilhopp, especially in dangerous seasons of turbulent heresies, by which he suffred great penury and want as well in prison, as ont of it, he died about the yere of our Lord 1578,

4. Hugh Lacy Bishopp of Limericke, did fuffer great callamitie, aswell vnder king Henry the 8. as king Edward his sonne, in wholetimes he was thrust from his place and function, and also compelled to fly the Realme for not yelding to the supremacie of the yong king in the spiritually regiment of the church:but being restored to his former dignitie in Queene Maries dayes by Cardinall Poole, his hollinesse legat in England and Ireland, was in Queene Elizabeths time enforced to fuffer the like revolution, aswell of his bishippricke, as of all other things, and so to carrie the burden of Christs crosse, he liued in woe, and ended the same in ioy, Anno Domini 1577.

5. Nicholas Skerret Archbishopp of Thomound a man of an innocent life, and most zealous in the profession of the christian faith, after suffering many difficulties and hard vsuadg in prison, out of which he made an escape, fled into Portingall, and ended

his holy life at Lisborne 1583.

6. Thomas O Hierly Bishopp of Rosse, a man of great same for good life and blessed conversation, after long imprisonment in the Tower of London, out of which he was enlarenlarged by the entreatie of Sr. Cormocke Ma-Teighe Lord of Munstre, who then was at the Court in Englad, and after much affliction and tribulation living in woodes and montaines, ended his holy life Anne 1581.

7. Patricke Ohealy of the order of faint Frauncis Bishopp of Maio, coming out of Spaine into Ireland, no fooner landed, then by the sherif and officers of that place, (which was at Dingell in the weaft part of all Irland) but he was apprehended, together with a religious man of that order nobly descended, call Con Ornorcke, and were fent to the Contesse of Desmod, who either to currie fauour which the state of the kingdome, or for feare to be ill thought of if he had difmiffed them, or to be impeached of any imputation or suspitio of any conspiracy with Sr. Iames fitz Morrice then on foote, reddy at that time to passe out of Gallicia in Spaine into Ireland with a supply of Spaniardes, did remitt them ouer to Limerick to be presented before Mr.lames Gould, then the Queens Attourney in the Province: as about that time also shee yelded her eldest sonne to Sr.William Drury Lord Iustice of Ireland as an hostage that he should rest himselfe secure without feare of the Earles loialrie & fidelitie to her maiefty for yelding her fonn and heire apparent of Defmond as a pleadg, and the holy Bishopp as a prisoner: but as shee was carfull to continew the Earldome in her loynes, so theother was as warrie to preserve his owne reputation and creditt in his new promotion of Lord iustice, who was no les suspected to favor the catholique religion (for he was in harte and will of that profession) then the other was to further rebellion. Sed quis vnquam tetigit Christum Dominic innocens suit? both the iustice and the contesse, were frustrated of their hope & deceaceaued of their expectation. Maledistus quis considit in homine, and thincking to possesse the fauor of the world, they respected nott the fauor and iustice of God, whose wisdome surpassent the providence of man. ti-

mida & inepta prouidentia nostra.

8. The Earle therfore of Desmond, within one month after the good Bishopp suffred, was proclaimed traitor, and most part of the Geraldines with their followers in a serious conflict betwixt themselves and the English (of whome Sr. Nicholas Malby was Cheeftaine) were ouerthrowen and putt to flight at the Abbay of Bertiff, in Irish called Eanighbegg, within 7. miles of Limericke weaftward, and that most noble aucient howse which was the only strenght and Bulwareke for the Crowne of England in dangerous feafons of that kingdome heertofore, is nowe altogether extinguished. And the Lord Iustice continewed no longer in his new dignitie then one month after the Bishopps execution, which was

Lib. XI. The Theater of Catholick the space of time that he challenged the Lorde Iustice to answer before the dreadfull throne of God for their innocent blood, I meane of him and his followe, and for their vniust judgment, which was that they should be executed by Marshall law: wherfore they were deliuered to a band of foldiors, their handes being tide behind their backs, and their feete with roppes vppon garrans, of whome they were cruelly entertained al the way vntil they came to Kilmalocke, a towne diftant 12. miles from Limericke, where they were hanged vppon trees; the foolish & cruell foldiors a whole senightafter their death (for they were not permitted all that time to be buried) made butts of their carcafes, to shutt and leuill att them with their bullets, calling them by the name of papifts, traitors, idolators. Immediarly after their execution, the faid L.iuftice lickned in the campe, and ended his life at Waterfoord, crieng out vpon those bleffed martirs, whome he had putt to death, but one moneth before.

o. Derby Ohurley Archbishopp of Cashall, doctor of both lawes, and professor of that facultie in the vniuersitie of Rheames in Fraunce, under Cardinall Guise Archbishopp of the same, was taken in Ireland, and cast into a darck Dungeon in the Castle of Dublin: and being fore vexed with this vgly prison and pensive restrainct, was more vexed vexed and tormented by an vfuall and exquifitt torment of bootes full of boylling oile and talloe, into which he was copelled to putt his legges already wearied with heavie bolts, and to stad by a great fire, with which his flesh was consumed vnto the bare bones; all which he endured with great patience and conflancy. And afterwardes, when by that torment he could not be wonne, nor by feare and alluring promiffes of vncertaine and deceitfull promotion, could nott be inueigled, to relent or to faint in the profession of the catholique religion, or to embrace the protestant negative religion, was vpon fridaie morning in the dawning, stragled with a wyth, in the moneth of May 1584. and so suffred a blessed martirdome, and enjoieth a bleffed crowne.

no. Redmond Ma-Goran primat of Ardmagh, was staine in Conaght by Sr. Richard Bingham Anno 1598. Redmond Ogulloglior Bishopp of Derry, being almost 100. yeers of age, and 50. yeers a Bishopp, was with 3. priests about midnight, staine in his owne howse neere Derry, by the garrison of Loghefoile, thorough the crast and drift of one Sr. Neyle Garrath Odonel, who afterwards falling into disgrace with the English, was impeached and arraigned for taking part with Odohirtyes conspiracy, and was comitted together with his sonne, prisoner in the tower of london anno 1600. Morihirtagh Obrien

Obrien Bishopp of Emly, being apprehended, was cast into the castle of Dublin where through penurie and straightnesse of his restraint, he died in the yeare 1586.

11. Peers Power Bishoppe of Fearnes, being taken and apprehended, was cast into the castle of Dublin, who either through the frailtie of the flesh, or through the extremity of his restraint, or elsthrough the deceitfull promisses of temporall promotions, yelded to the supremacy of the Queene in the spirituall jurisdiction of the church: which being once granted, he destroied all articles of our catholique beleefe, and therfore he was fert at libertie. But being afterwardes fore amaled and strocken with an inward forrow for being so weake and so inconstant, in a point so highly importing the increase and honor of christian religion, and confequently our faluation, retourned like another Marcellinus vnto theplace where he fell, and where he game so vild a scandall, deplored his fall, and greeuoufly lamented his errors; and so he was hardlier dealt with all, then euer before : but after long imprisonment and much affliction through godes prouidence, he made an escape and fled into Spaine (the common support and fanctuary of al distressed catholiques) where he died with great probation of a bleffed and constant catholique Bishopp.

12. Richard Creogh, native of the cittle

of Limericke in the prouince of Munster in Ireland, descended of welthie and honest parents, of an auncient familie in that cittie, who notwithstanding he imploied the prime of his youthfull dayes in the trade of marchandice, yet he profitted more in the spirituall exercise of denotion and pietie then he did in the acquiring of riches and wordly designementes. And after some worldly loffe, went beyond the feas, where he gaue himselfe to the studdy of vertue and learning, & made therin great and admirable encrease, and so became a priest, and not without expectation of fuch a one, as he lived and died afterwards. For his rare vertues he was made Archbishopp of Ardmagh and primat of all Ireland, and comming for his Country (where he perfourmed the office of a diligent pastor and a zealous prelate) was betraid by one of the country, and committed to close and ghastly prison in the Castle of Dublin . And after fuffering much trouble in prison, was brought to his triall in the kings bench before Sr. Iohn Plunkett, then cheef iustice of that court, and being there endited and arraigned of high treason and enforced to abide a Iury of gentlemen of the pale, he was found guiltles, but they for acquiting of him were all comitted to the said castle, and put to great fines. When they could get no way by law to make him away, or that his con-Stancy

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francy could not be infringed, he was remitted ouer to the Tower of London, out of which he made an escape. But after arriving in Ireland to helpe his flocke, the best he could, was againe apprehended, and sent ouer againe to the Tower, where he ended his life.

13. Cnohor O Duanna Bishopp of Downe Patricke and Connor, was apprehended the moneth of Iuly 1612. and committed to the Castle of Dublin, wherin he liued in continuall restrainst many yeers before, by the apprehension of one maister Smith secretary to Sr. Nicholas Bagnall, but being taken the 2. time, was hanged, drawen, and quartered, the first of Februarie 1612. One Patricke a vertuous priest suffred also with him.

Of Priests.

I Ohn Traners doctor of divinitie, being accused that he wrott against the suppremacy of the king, was hanged drawen and quartered at Tiburne Anno 1535. which being at the place of executio, he confessed, plainly, shewing the 3. singers with which the wrott that matter: and his hand beinge strooken of and cast into the fire, euerie white was burned, but those 3. singers could nott be burned, as Surius writeth.

2. Lawrence Moore (whom doctour Saders in his lettes 1580, to the Cardinall

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Commen of the warres of Ireland, called a holly priest) being with the Spaniardes at the Forte called Dowy Nore, was betraied and deliuered ouer to the Lord Gray, then Lord deputie of Ireland (with two proper gentlemen, the one called Oliver Plunker an Irish gentleman, the other called William Welsh an English gent.) by the Corronell of the Forte, called Sebastian de saint Ioleph, for that they refused uppon any composition to yeld ouer the said Forte, which they could well defend having no want of any thinge neither victuals, nor munutio, were comanded by the faid L. deputy to be brought to a fmiths forge, and al their bones and Iointes to be beaten and crushed with a hammer, and this for the space of a day, and night, the priefts fingers being cutt off with a knife: but in that extreame paine they fuffred, yett their lives were promifed vnto them, if they would turne protestates. Al the Spaniards to the nuber of 900.except the faid Corronelland ro. more, were stript of their weapons, and were all staine, and cast ouer the cliffs into the sea, for that Forte stood vppon a mightie rocke ouer the lea, notwithstanding the L. deputies word and faith vnto al them for their life, libertie, goods, and for safe conduct into Spaine. Of this event the good prieste told the said Corronell, and the rest of the Spaniards: this hapened vpon faint Martinseue 1580. 3, Morris Qo 2

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3. Morris Kent natiue of Kilmalock, and bachelor of divinitie, was apprehended and accused for having been Chaplaine to the Earle of Desmond. And for as much as a good and worshippfull Alderman, named Victor White, had of a pious zeale, and for the comfort of his owne soule, kept the said. Morris in his house, was for that cause apprehéded & putt in prison for his guest: but the good priest to saue his hoast harmeles, appeared before the said L. president of his owne accord, who was hanged drawen and quartered. He was a holy and a vertuous man, of sew wordes & very zealous: he suffred the 30. of Apprill 1585.

4. Edmond Odonel natiue of Limerick of the societie of Iesus, was apprehended for being suspected to carry letters from Rome to Sr. Iames fitz Morris, and therfore was hanged drawen and quartered at Corck by Sr. Iohn Perrot L. president of Munster, about the yeere of our Lord 1575. He was sent ouer as a fellow with father Goad an English Iesuit, who in company with F. Dauid Woulf priest of that society, were sent in a mission into that country by the procurement of primat Creogh to teach grammer about the beginning of Queene Eliza-

beths time.

5. Daniell Okeilan was apprehended at Yonghull by Sr. William Morgan and captaine Peers which then kept garrison in that

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towne. He was hanged with his legges vp-wardes, and his head downewards: and then all the fouldiors were comaunded to leuell at him with their bulletts; Comaundement was also given that none should leuell at his harte, therby to encrease his paine by his lingering death: he was a priest of the order of S. Frauncis: this hapned the 28. of march 1580.

6. Daniell Hinnichan, Phillipp O See, Morris O scanlan of the order of S Frauncis, being old, impotent, and blind as other friers were, were all three staine at the high alter of their monasterie called Lislagh-

tine 1580.

7. Teigh Odulan of the order of faint Frauncis, was apprehended at the monastery of Askettin and brought to Limericke, and there was hanged drawen and quartered. After his head was cutt of, he was heard to speake these woords. Vias tuas demonstra

mibi 1579.

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8. Richard French natiue of the countrie of Wexford a vertuous priest, after long imprisonment in the castle of Dublin and, in the castle of Wexford, ended his life 1581. Thomas Coursey viccar of Kensale, a most vertuous priest, was hanged by Marshall lawe, by Sr. Iohn Perrot L. president of Munster, for entreating Iames sitz Morris to restore the pray which he tooke from his parishioners of Beasale. 1577.

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9. Glas-

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9. Glasuy O Boyll Abbot of Boyll of the diocesse of Elfyne in Connaght, and Ouen O Mulkeran Abbot of the monasterie of the holly Trinitie of that diocesse, were hanged and quartered by the L. Gray Anno 1580. Iohn Stephen priest, for that he faid Massero Feigh Ma-Hugh was hanged and quartered by the L. Burrowes 1597. Thady O Boyll guarden of the monasterie of Downigall, was flaine by the English in his owne monasterie. 6. Freers were flaine in the monasterie of Moynighan in Shaane O Neals warrs. Iohn O Onan, was hanged by Marshall lawe at Dublin 1618. Patricke O Dyry was hanged and quartered at Derry 1618. Brien O Carulan was hanged by Marshall law 1606.

10. Iohn O Calyhor, Brien O Trower moncks of the order of S. Bernard, were flaine in their owne monastery de Sacta Maria in Vlster. Felymy O Harra, a lay brother of the order of S. Fr. in his monasterie: so was Eneas Penny parish priest of Killagh, flaine at the alter in the parish church therof. Donoshew Ma Recdy priest was hanged at Colrahan. Cahall Ma-Goran, Rony O Donillan, Peter O Quillan, patricke O Kenna a Franciscan Freer, Georg Power viccar generall of the diocesse of Osfory, Andrew Strich of Limericke, Brien O Murihirtagh viccar generall of the diocesse of Clonefart, Donoghow Omulony priest of ThoThomond, Iohn Kelly of Louth, Sr Patrick of the Anally, Iohn Pillin P.of the order of faint Frauncis, Rory Ma-Henlea, Tirrelagh Ma-Inisky a lay man of the order of S. Francis, al these were catholique & died in the Castle of Dublin through hard wadg and restrainst. Waster Fernan priest died in that castle through too much tortur of the racke. Iohn Wassh a vertuous priest died through famine and cold in the Castle of Weastchester. Two Welsh gentlemen, the one called Richard Waghan, the other Richard Downs, died through hard vladg in in the Castle of Dublin.

the diocesse of Kildaie esquier, master of Arte and a Nouice of the societie of Iesus, being sent for by his father into Brugis in Flanders, came into Ireland (not without his superiours direction) to satisfie his Fathers will, who was apprehended hanged & quartered: who being so well descended, and religious withall, was much seared he wold work-much amongest the people. In the meane time the L. viscont of Balinglas and L. Barron of Bilquillin was in open hostilitie, which agrauated the ielousse and suspition that he was accessary therunto.

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lowe were hanged drawen and quartered.
Ma. Nicholas Nugent esquier cheef Iustice
of the Common pleas Ma. Dauid Sutten

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elquier

esquier together with his bother Mr. Iohn Sutton Gentleman. Mr. Thomas Vstace Gentleman, together with his sonne and heire, who said the letanies together with his father going vpp the ladder. Maister William Ougan of Ruth-Coffy esquier. Maister Robert Scurlock gentleman, maister Clench of the Scrine gentleman, maister Netherfild gentleman, maister Robert fitz Gerrad Bacheller of divinitie, all these suffred for suspition of Baltinglas his warres 1581.

12. Mathew Lamport priest, a very godly and a deuout man, for that vppon a certaine night he entertained father Richford priest of the societie of Iesus, was hanged drawen and quartered . Robert Miller, Edward Cheeuers, John O Lahy, for bringing ouer the said Richfoord with the L. of Baltinglas was hanged drawen and quartered Anno 1581. Peter Miller after hauing stuflied in Spaine, for that he could not haue his health, came into his countrie which is the county of Wexfoord, & being examined touching points of religion, and nott finding him conformable to the prorestancie, many suspitions being laid to his charge, was hanged drawen and quartered Anno 1588. Christopher Roche native of Wexfoord, for that he could not enjoy his health in Flanders where he was a ftudent, passing by Bristoe to come for Ireland, was there adprehended, and was putt to the

and Protestant religion.

the oath of the supremacy; which when he resused, he was carried up to Lodon where he was fore whipt about the streetes, and

was putt into a most filthy prison in gyues & fetters, and died there through extreami-

tie Anno 1590.

14. James Dudall of Drodart marchant, comming out of France was by contrarie windes driven to the South coast of Englad, vnto whom the oath of the Queens fupremacy was tendred: and for that he refuled the lame, he was fent to Exceter Gayle, and there was hnaged drawen and quartered anno 1600. Patricke Hea of Wexfoord and honest man and zealous Catholique, being accuseded vnto the Lord Gray then deputie of the kingdome, that he did not only releeue Bishoppes and priests in his house, but allso transported them ouer into Spaine and France, was committed to the castle of Dublin, where through hard restraint he fell fore ficke; and by entreaty of his frinds was remitted to his house, where the died of the ficknesse he tooke in the prison.

15. 20. Laymen, old, blind and impotent, retired themselves vnto their parish church of Mohono (dedicated to S. Nicholas in the diocesse of Limericke) for a sanctuary wherin they lived many dayes vntil such time as the English Army passing by that way and finding them there, they set

186 Lib. XI. The Theater of Catholick fire in the church and burned them all anno Domini 1581. these poore old people, amoungest whome ther weare some old women, who could nott long haue lived, although they had beene lett alone, for they were some of the age of 100. & of 80. yeers, very ficke and euen already languished for want of foode, which they could not gett by reason the countrie was altogether spoiled and left wast by the soldiors, and the people of the countrie, fled into the montaines: yet nedes these people must add forrowe vppon forrowe, and crueltie vpon crueltie, to shew their rancore and the fruid of their ghospell . All these fornamed perfonnes, except the good and most vertuous Bishopp of Duanna with his chappleine, Brien of Carrulan, and Iohn O Onan, and Donoghowe Ma-Reddy, and Iohn Luneus priest who suffered vnder kinge James, all the rest suffred vnder Queene Elizabeth.

Euerie fect of herefies Challenging vnto themfelues the trewe and Catholique Church, there is here fet downe, the true notes and marcks, by which the same may be discerned.

CHAPTER I.

Ee must knowe, that the catholique church is as it were the sonne of the worlde, which doth cast foorthe her lightes, and shininge beames by certaine notes, by which shee may be discerned and knowen from the falle religion of Pagans, Iewes, and heretiques. The first note is, the Aug. lib. name Catholique, which as faint Augustine contra faith, if a pagan would aske of an hereti- epiffolam que, where the catholique church is, he fundamenwill not dare to shewe vnto him his owne familie. S. Cirill also saith . Si ineris in ali- cyrill.caquam vrbem &c. Yf you goe into anny cittie, thecheft you will not aske where is the church or 18. howse of God, for then euerie heretique will fay, he hath the howfe and church of God, but yow will aske where is the catholiquechurch, for that is the proper name of this holly church, the mother of all faithfull christians, which if yow askeafter, noe heretique will shewe vnto yow his owne chur-

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2. The 2. note is Antiquitie, for that the true religion is more auncient then the falle, and the catholique Romaine church, was before anny hereticall secte: for that all heretiques departed from the same, as S. Iohn saith. Ex nobis prodierunt &c. they went foorth from vs, as is sett downe in the chapter of the first booke.

Daniel. 9.
3. Note.
Act. 2.
Timoth.3.
Cypr. l. 4.
Epift, 2.

3. The 3. note ie perpetuitie or duration, which neuer was nor ever shalbe interrupted. Regnum quod in aternum non dissipabitur: a kingdome which shall never be overthrowen, nor ever be dissoluted, because it is of God. Of heretiques, it is said, they shall not prevaile further, and although as S. Ciprian saith, heretiques and scissmatiques in the beginning like a raginge and surious tempest, does wallowe and consume all thinges, yet they can not have great encrease, for by their owne emulation they will saile. And S. Augustine (vppon the psalme, Ad nihilum devenient, they shalbe brought to nothinge, like

Pfal. 57.

gustine (vppon the psalme, Ad nihilum deuenient, they shalbe brought to nothinge, like a swifte streame) saith. Non vos terreant fratres &c. Let not certaine violent streames terrisie you, which for a time with violent irruptions doe thunder, for presentlie they shall vanish, and shall not endure longe; many heresies are dead although they ran ouer the banckes, yet now scarce is there any memorie of them.

4. Theodoretus doth write, that there were

and Protestant religion.

were 76. forte of herefies sprounge vpp vn- Theodoreto his time, and in his 3. booke of that this lib. de worcke he fairh, that all were extinguif- hereicis hed fauing a fewe S. Augustine doth recken 88. herefies of which he writing vppon the 57. plalme faith, that most of them were perished. Vnto Luthers time there were 200. sectes of herefies, and all of them are nowe extinguished, except a fewe Nestorians in the easte, and som other few Hussits in Bohemia. Was there ever any herefie in the world foe great, alwell for the multitude of Bishopps and doctors, Kinges, Princes and Emperors as that of the Arrians, as alfoe for the continuance of time remaining for the space of 200, yeares and vpward, and nowe what is become of it? Aboute 200. yeares agone the herefie of Albigens had more people to defend it in Fraunce, then the Caluinistes have at this daie, as may be gathered by Paulus Emilius, and nowe Emilius there is noe memory thereof . The herefie li.g. dereof Luther, began in the yeare of our Lord bus Gal-1525. Then Zuinglius gott vppe, and within lor. two yeares after the Anabaptists disturbed Lutheranisme, and allured the moste parte of that fecte, to imbrace theirs . After the Zuinglians, came Caluine, which besides fewe townes in Suiterlande, caused all the Zuinglians to followe and embrace his owne doctrine. Caluinistes themselues beinge dissolued into Libertines in Fraunce,

fabulis.

into

into Puritantes in England, into Trinitaries in Pollande, into Samofettes in Transiluania. But the Catholique Church continued allwayes notwithstandinge all the world, (firste the Iewes, afterwardes the Pagans, and last of all heretiques) resisted and perfecuted her, by whose perfecution shee did euer florish and increase.

4. Mote.

5. The 4. note is, the largnes and amplitude of the catholique church by the conuersion of the gentiles, for the catholique church ought not onlie to comprehend all times, but also all places, nations, and all kinde of people, and foe faint Vincentius Lyrinensis in his comentarie saith, that they be catholiques which houlde that doctrine which hath bene allwaies, in all places, and which was embraced of all: and foe the prophett said in the perso of Christe. Dabo tibigentes &c. I will giue nations vnto thee for thine inheritance, and the limittes of the earth for they posselsion : he shall rule from sea to sea. For the vnderstandinge of which marcke, wee must consider out of faint Angustine, and faint Beade, that the church was to be catholique, and not to exclude any time or any kinde of people, by which it is diftinguished from the sinagoge, which was a perticular church and not Catholique, & was limited vnto a certaine tyme, that is to fay, to the cominge of the Melsias: as also vnto a certaine place which Was

In Pfal. 2
Pfal. 71.
Aug. lib.
de unitate
Ecel.c. 6.
Beda c. 6.
Cantico-

and Protestant religion.

was the temple of Hierufalem, out of which there could not be offered any facrifice, and vnto a certaine familie which were the children of Iacob . Also wee must consider out Aug. Epi. of the same saint Augustine, that for the church to be catholique, it is not expedient, that it should be in all men of the world, but it is sufficient it should be made knowen in all Provinces, and that it should fructifie in them, fo that there be in all kingdomes fome Catholiques, which shall be brought to passe before the second comminge of Mass. 14, Christe: neither is it requisitt, that this be done at one tyme, for it is sufficient it be

done successivelie.

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6. It is likewise knowen, that the Catholique Romaine church hath gayned the whole world, for it did fructifie in euerie coloff. r. place thereof in the time of the Apostles, as iren li. t. faint Paule faith. In the time of S. Ireneus it c. 3. Terwas also spred throughout euerie knowen cont. Inprouince. The same doe Tertulian, saint Cy- deos c. 3. prian, and Athanasius witnesse, that this cypr. li. de churche was made knowen in their owne unitate time in euerie place. Also saint Chrisostome, faint Aug. faint Hierom, Theodoretus, Leo the greate doe declare the same. In the time christi. of faint Gregorie the great, the catholique Chriso. & Romaine church was imbraced in all the Hier. in c. worlde. Grego. epistola ad episcopos Orientis, Mais. 24, Affrica, Hifania, Gallia, Anglia & Cicilia. The 80, ad Hesame Beda doth declare in cap.6, Cantic. and fichium.

eccl. Atha. lib. ac humanitate faint

Theod. li. de legib.
Leo magmus fer 1. de Sanctis
Petro & Paulo.
Prosper.
lib. de ingratis.

faint Bernard disputinge before Roger king of Cicilia, said that the easte and the weaste obeied the Bishopp of Rome at this verie daye. And faint Prosper faith . Sedes Romana Petri &c. Rome the feate of Peter, in refpect of pastorall honnor, is become the head of the worlde, what soener it possesseth not by the fword, it houldeth by religion. The fectes of Mahomett, with the herefies of Nestorians and Ethiches, which as yet be in the easte, neuer came vnto the weaste; The fecte of Luther or Caluine, neuer infected Asia, Affricke, Aegipte or Greece:noe countrie was euer conuerted by them, for theylabour not to conuerte Ethnickes, but to corrupte and subuerte catholiques, and as Tertulian faid of the heretiques in his time; Cum hoc fit negotium illis, non Ethnicos conuertendi, sed nostros euertendi. Their drifte is not to converte Ethnicks, but to peruert

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de prafis not to conuerte Ethnicks, but to peruert criptionib. ours, for herefie is nothinge els then a ma-

ne, and a reuolte or defection from the former religion of Christians.

7. The 5. note is the succession of Bishoppes, in the Romaine church deriued from the Apostles, vnto our times, and soe all auncient doctors have reckoned vp this succession, as an irrefragable argument to shewe the true churche. Ireneus did recken the Romaine Bishoppes from saint Peter vnto Eleutherius, who was Pope in his

nifeste corruption of the Catholique doctri-

Irene li.z.

time.

time. He faid by this succession all heretiques were confounded. S. Ambrose did Irene.li.3. recken his Apostolique succession from faint cap. 3. Peter to saint Damalus, saint Cyprian from Tertul. de faint Peter to Cornelius, faint Bernard from Aug. epi. faint Peter to Eugenius; faint August. from 167. faint Peter vnto Anastasius who was Pope Opeat.l.2. in his time, & lib. contra epistolam fundamenti cont. Parcap. 4. Tenet me in Ecclesia &c. The successio men.cap. 4 of priestes from saint Peter the Apostle vnto whome Christe comended the feedinge of his sheepe vnto this present Bishop, holdes me in the church, the same alsoe doth faint Hierom proue. For weemust note, that fuch are true Bishopps in the churche, who descende from the Apostles, aswell by succession as by ordination: but the sectes of Lutherans and Caluiniftes have neither fuccession from any lawfull Bishopps or lawfull ordination, therfore they have not succeeded in any Apostolique order or succession. And for this cause as saint Cyprian said, Nouatianus is not in the church, nor oughte to be cal- epift. 6. 44 led a Bishoppe, who despisinge apostolique magnum. tradition, succeded noe Bishoppe, and him-

Cyp.lib. T.

selfe tooke that order vppon himselfe.

The 6. note is the vniuerfall confent 6. Note. of the Catholique church in euerie point of doctrine of faith, as it is faid in the Actes. Multitudo credentiumerat cor vnum, & anima majand contrariwise the errors, alterations

and diffentions of these sectes in everie article of their faith, as you may see in the Lib. 9.c.t. first Chapters and 9. booke: also in the 2. booke cap. 1.

7. Note.

9. The 7. note is the, fanctirie of this Catholique doctrine, for the Catholique church is holie in her doctrine and proteffion, as the councell of Constantinople saith: which profession containes noe falshoode touchinge faith, nor any iniustice touchinge good manners: but these sectaries hould soe many absurdities against faith & good manners, as in the 1. li. Chapter 9. you may reade; But the Catholique church containes noe error, absurditie, or turpitude,

The 9.
boock ca. t
Aug. lib.
2. de cinisase Dei.

may reade; But the Catholique church containes noe error, abfurditie, or turpitude, nor doth it teach any thing against reason although it teacheth many things about reason: and therfore saint Augustine saith: Nibil in Christianis ecclesijs turpe & flagitiosum: there is nothinge in Christian churches, that is either filthie or obhominable, either whe godes precepts be infinuated, or miracles declared, or giftes praised, or benefitts asked.

8. Note.

tholique doctrine in convertinge the whole worlde vnto the standert of Christe, and that by poore weake and fillie persons without armour or munition, without feare of tormente or punishment, only by praiers, fastinge charitable woorks, miracles and all good examples of hollines of life. By these meanes

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meanes all nations were converted to the catholique church; from impietie and all wickednes, vnto pietie and religion, from beastlie pleasures, vnto angelicall cotinency. from the fleshe to the spirite, from beinge louers of the worlde, to despise, contemne and forfake the same, and to followe Christ their spouse. But these sectaries subuerted, many nations, not by founde doctrine or good examples of life, but by terror and feare, they caused many to for sake Christe and followe the worlde, I am fure thefe holie Saincts that converted the world, neuer drewe foorth any fworde, when they preached. Iam fure when Sain& Vincent converted foe many, when faint Aug. conuerted Englande to the faith, beinge fent by faint Greg. or when faint Killian an Irishe faincte, converted the Francks beinge fent from Conon Pope, or when faint Patricke converted Ireland beinge fent by faint Celestine Pope, they never killed or murthered, burned or spoiled, normade the subiectes to revolte against their princes, or the princes to make tirannicall lawes against their subiects . But Caluine and Luther did fowe their pestilent heresie by burninge and spoilinge kingdomes, robbinge and ranfakinge citties, killinge and murtheringe manny millions of people, castinge downe and razingeto the earth, manny churches and monasteries, rauishinge and deflouringe Pp 2 many

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596 Lib. XII. The Theater of Catholick many Nunnes and Virgins and by bringinge euerie kingdome where the same was nourished, to a pittifull confusion.

3. Note.

Ang. lib.

demorib.

lib. z. in Iulian.

11. Theo. note is, the hollines and fanctitie of life of fuch as founded our religion, for the holie Patriarches, Apostles, Doctors, Pastors and such as converted any countrie to the faith of Christ, were mirrours and spectacles of all sanctitie and religion as saint August. wittnesseth of the Mouncks of his tyme. Ifti funt Episcopi & pastores docti, graues, fancti, &c. these were learned Bishopps and graue, wife and holly pastors, most earnest Eccl.c.31. defenders of the trueth, by whoseplanting, fettinge, wateringe, and buildinge, the holy catholique church did increase, but the sec-

Inrespon-Sone ad libr. quem infcriple rat Luibe-THE CONITA Zuing di-Putatione habita lipfie contra Eck. postilla Super eua. Super eua.

Dominic.

taries of these times, as in their doctrine they were most irreligious, foe in their lives and manners moste wicked and abhominable, as the protestant authors themselues doe auerre. The ministers of Tigurdoe write, that Luther fought nothing but his owne private gaine, that he was infolent and stubborne, and Luther himselfe confessed that his pretence was not for the love of God. In an other place he faid, that fuch as followed this newe gospell, were farr woorle then Luther. in when they were Papists, more couetous, and more given to revenge. Smidelinus in Coment. 4. Super caput 21.luca, said, Lutherans doe peruerte all thinges, that they turned Admentus, fastinge into feastinge & surfetinge, prayers into

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and Protestant religion. into swearinge and blasphemies, adding that Christe is not soe much blasphemed of the verie Turcks. Erasmus also saith, that this gospell neuer reformed any vice in these newe gospellers, none that was an

epicure, became fober by it, normone that was cruell, became meeke or gentle by it.

12. The like censure the ministers of Madeburge doe give of them faying. When Madebur, these people were Papistes, they were re- 11.cap.11 ligiouflie addicted, they were given to much & cente. praiers, deuotion, and fanctifienge the faboath daie, they shewed great reuerence towardes churchmen, parents were carefull in the education of their childrenn, they were liberall and mercifull towardes the poore, and there was great obedience in the calu inst. subiectes. The same Caluine wittnesseth, lib. 4. cap. and in bis booke of trandalls he faith, when 10. franda foe many thousandes doe pretend the gof- pag. 118. pell, fewe of them euer were refourmed of their wicked lives, and havinge lett the raynes loose to all wickednes, they are not Musc. in woorthy they should become Papists, Mus- cap. de culus doth confirme the same. Luther the decalogo first founder of this vnfortunate gospell said, niffris that fuch as followed the same, were odi- verbis. bile genus hominum. A hatefull kind of peo- Inth. so. 5. ple, and, althoughe they speake of the gos- Erasm. ad pell, in their woorcks they are very divills. feriores Erasmus said that such as he knewe to be Germa-

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vertuous innocent, without deceite or craft, nica.

Pp3

198 Lib. XII. The Theater of Catholick when they were papifts, becoming gospellers, were most wicked, craftie & deceitfull, and of viperous behauiour. If all thele gofpellers deliuered this censure of protestant religion (God almightie foe disposinge the enemies of trueth to declare the trueth) how much oughte Catholiques to confirme the same? for as all the heretiques that ever were at anny time, are by them in herefie: foe all the wickednes and vices of all the wicked & damnable people that euer were dispersed throughoute all the world at any tyme, are also by them and in them linked and vnited together. And Caluine himfelte declared the same, when he said, that these gospellers which had made shippwracke of their consciéce, haue also made shippwrack of their faith.

Calu. de fcanda. pag. 128

10. Note.

of miracles, miracles are verie necessarie, for the confirmation of anny newe faith, or for to make any extraordinarie mission allowable, for it is written in Exodus when Moises was sent from God vnto the people, he, said they will not beleue me, nor heare my aduice, and God did not answere him that whether they will or nill they should beleue him, but to the intent they should beleue him, he gaue him power to woorcke

13. The 10. note or marcke is, the glory

Mass. 10. miracles, vt credant quod apparuerit tibi Deus:
that they may beleeue that God appeared
vnto thee. In the newe testament also it was

faid

and Protestant religion. faid vnto the Apostles, heale the ficke, reuiue the dead, cleanse the lepers, cast foorth diville; and in faint Iohn, Christe faid, if Iohn, 15: he had not wrought greater woorcks, then anny other, the lewes had not finned in not beleeuinge in him. This is also declared in the last of saint Marcke, where our Lord is said to confirme the preachinge of the Apostles by fignes and tokens, that did follow. S. Augustine, yea Melancton him-Hebr. 2. felfe faid, that miracles were necessarie for Aug. lib.

the confirmation of the faith of any newe 12. de cidoctors, or newe doctrine, for trewe mira- mitate Dei cles cannot be wrought but by the power cap. 8. of God, for miracles doe exceede the power Melancih. cap. 2.

and force of all creatures.

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14. For this cause Luther sought to delude the people by false miracles, for goinge about to dispossesse a maide that was pollessed of adeuill, he coulde not doe it, but was in danger to be flaine himselfe of the deuill, as Staphilus saith, who was present absoluta at that that time. Also the said Luther, as responsio-Iohn Cochleus writeth, went aboute to ne. restore to life one that was drowned, but Cochlens could not doe it; and beinge frustrated of in actis his purpose, none coulde abide to be present through the filthie stinche that was in the place. Also Allanus Cope setteth downe Copust 6. the historie of one Mathewe in the borders dialogor. of Hungarie, who beinge perswaded by a certaine minister to faine himselfe dead, and

Stapbilus

March.

Pp 4

that as it were he should be raised vpp by him, in conclusion was found dead in deede. The like siction Caluine vsed, who perswadinge one to faine himselfe dead, to the intent he might make the people believe, that he could worke a miracle vppon him, but when he thoughte to bringe his siction to passe, the partie was found dead indeede.

Hieron.
Bolse in
vita Caluini c. 13.

5. But here protestants say, that S. Iohn Baptiste wrought noe miracles. Wherto I aunswere, that God wroughte wonderfull thinges aboue the capacitie of our naturall vnderstandinge, by which his missiosshould not be suspected, the austeritie and sanctity of his behauiour and conversation was a sufficient token that he was sent from God, but the Catholique church did florishe with miracles in all ages; First in the time of the Apostles; Secondarillie in the time of M. Aurelius by the Christian souldiors that were in his army, vide Tertull. Thirdlie wee have the miracles, of Gregorie, Thauma-

Tertul. in lib. ad Scapulum & in apolocap. 5. Fufeb.l 5. hiff. Orof. l. 7. hift.

haue the miracles, of Gregorie, Thaumaturgus as S. Basil setts downe lib. de Spiritu Sancto cap. 29. and saint Gregorie Nissenus in his life. Fourthlie wee haue the miracles of saint Anthonie, saint Hillarie, saint Martine, saint Nicholas, and others written by saint Athanasius, saint Hierom and Sulpitius: soe that in all ages of the church wee, haue miracles, saint Bernard wrote manny miracles of saint Malachias, and this age we haue miracles of Francis Zauier prieste

of the

Bernardus in vita eius. and Protestant religion. 601
of the Societie of Iesus, the Apostle of the

eafte Indies and of many others.

16. The 11. marke is, the perfection of 11. Nose. life that Catholique religion doth teach, & the dissolution and wanton behaviour that protestant religion tendes vnto. The trew Christian religion ought to withdrawe and remooue our loue and affection from thefe vilde, base, and transitorie thinges, and to eleuate and lifte vppe our hartes mindes and thoughtes to the confideration and contemplation of celestiall and heavenlie thinges, to abstaine from the filthie exercise of wanton delightes and raginge concupifcence, to fert at naught all fuche baites, as prouokes the fleshe to rebell against the spiritt, to despife and contemne all worldlie honors, promotions and riches of this fraile life. Also it doth teache & perswade, fastinges, praiers, almesdeeds, wearinge of heare cloath, aufteritie of life, and other afflictions of the corruptible and rebellious flesh, by which the damnable allurements thereof should berestrained, and extinguished. Also it doth teach voluntarie pouertie, perpetuall chaftitie, and perfecte obedience. But the doctrine of the protestant saies, that these exercifes are but meere follies, and that they be but humane traditions, by which God is not pleased: that all abstinence from fleshe is but superstition, that vowes and votaries are but fained hollines, that it is impossible

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Lutherus de vita coniugali. 602 Lib. XII. The Theater of Catholick to live chafte or continente, that everie one ought to have a wife, and that it is as necessary for a man to have a woman, as meate or drincke.

17. The true catholique religion teacheth, that good woorcks are necessarie for our saluation, the protestant saies that man deferues nothinge by any good woorcke he doth before God, and the more badd woorcks yow doe, the more yow are in godes fauour; foe as it makes the professors of this doctrine to runn headlounge to all kinde of mischeese, takinge awaie all the meanes, by which he should be reclaimed, as the facrament of pennance, contrition, and fatiffaction, which they fay were not instituted of Christe but sained of the people, with fuch like; foe also they take away free will from man, affirming god to be the only cause of the sinnes that wee comitt. That none can keepe godes comaundemets, and that wee are not bounde to keepe them. Also the protestant religion takes from vs all feare of God or of hell, and foe giveth a scope to all mischeese; That the comaundements pertaines not to the christians . That there is noe finne but incredulitie: and that all are deceaued if they thincke to be faued by good woorcks, with many fuch vild and absurde doctrines, which make a man careles of his faluation, rechles of his behauior, and nothinge willinge to doe anny good, when

Caluin. 2. instit.c.7.

when neither he that doth them is not recompensed or rewarded, or God offended or displeased by the saide doings. For as by the catholique religion Christ reformed the wicked inclination of man, gaue hoalsome precepts and councells to amend his delolute mildeamenor, instituted also Sacramets to cure all diseases of our soules, and to purge our conscience from all filth of finne, now by these carnall and wicked doctrine all ragged conversation and discompofed misbehauiour is reuiued, and as Ouid faieth.

In quorum subiere locum fraudesque dolique, Metamor-Insidiaque & vis & amor sceleratus habendi. Phose. In place of simple dealinges and honestie, Were brought into the world by herefie Deceite, couetouines, and leacherie.

18. The 12. note is , the perfecte rule that the Catholique church, and Catholi- 10. 10. ques haue, to direct them in their faith, for 1uc. 10. the church of Christe hath the holy ghoaste Mais, 19. to instruct her in all trueth, and to guide her lacob. 4. from all errors John 14. 16. and wee Catholiques beleeuinge the church as wee are taughte in the Creede, when wee faye, I beleeue in the holy Catholique church, obeyinge her in all thinges as wee be comaunded by our Sauiour, wee cannot be deceaued by her, nor is it possible we can offend God in submittinge our selues to 3 Reg. 4. her doctrine, beinge comaunded by God Actor. 15

Mass. 23.

to hearcken to her, and as Rebeca, vndertooke for Jacob to rid him of his fathers malediction, if he should followe her aduise: soe the Catholique church which Rebecca figured, shall deliuer vs from the enormitie of godes malediction, if wee shall obey her. But the protestants haue noe rule of their faith, for they doe not beleeue the churche neither the traditions and generall councells thereof, neither the auncient ho-Iye doctors of the same. The onlie rule they (as themselues saie) is the scripture. But this is noe certaine rule, for that wee are bounde to beleeue manny thinges which be Matt. 13 not in the scripture, yea that which the Hebr. 13. scripture doth teach the contrarie, as the obferuation of the saboath daye, and thinges strangled; Againe in many places the holy scripture doth wante explication of manny 2. Perr. 3. thinges, for faint Peter faith that the epiftles of faint Paule are verie hard to be vnderstoode, which the vnlearned and vnstable depraue, as alsoe the reste of the Icriptures to their owne perdition . Alfoe all heretiques doe alleadge the scriptures for themfelues as faint Augustine sayes, for as faint Hierom faith, the scripture doth not confifte in readinge, but in the fense and vnder-

standinge thereof, and as for the vnderstan-

dinge and sence of the same, there may be a thowland controuerfies: as for the trewe sense of these woordes. Hoc est corpus meum,

this

604 Lib. XII. The Theater of Catholick

Aug. li. t. de Trin. Hier. admer fus Lucifer.

this is my bodie, I am fure Luther and Caluine are against one another touchinge the sense and meaninge of those woords. Therfore S. Augustine saith he would not beleeue the ghospell, had he not bene moued therunto by the auctoritie of the churche.

19. Soe as these protestants forfakinge the church, they have no erule of their faith. as may appeare by the deadly contention and debate which is daily betwixt them, as betwixt Lutherans, Caluinists, and Anabaptistes, for they charge on an other with herefies, foe as each of these sectes is divided into manny fectes, for there are 12. fects of Lutherans differinge in opinions one from the other. Also amoungest the Caluinists, there are many, as the world can tell, for some of them would have the kinge to be supreame head of the church: others doe repine against it, as the puritans. doe. The Anabaptistes are divided vnto 14. fects, and eche of them have feuerall and contrarie opinions touchinge the principall pointes of their faith; how can two lawiers pleadinge one against the other, and ech of them alleadginge lawe for himselfe, determine the righte of the cause and the sincere meaninge of the lawe, without there were some judge vnto whome they should, referr the controuerfie to be decided and debated? And because these sectaries will have noe other judge but the scripture, ech one alleadalleadginge, and interpretinge the sense thereof accordinge to his private opinion, and corrupt affection, their controversie can never be decided, nor their faith can never be settled or made certaine.

20. The 13. note is, the lawfull authoritie and mission of catholique pastors and preachers, whereof the Protestants are wholie destitute, no heretique being euer able to fhew his next predecessor. For as the holie doctors affirme. There is no accesse to God, but by I elus Chrift . No accesse to Ielus Christ, but by the church. No accesse to the church, but by the Sacraments. No accesse to the Sacraments, but by a Prieft. None can be a Priest, vnles he be ordained by a Bifhopp. Neuer was there lawfull Bishopp ordained out of the catholique roman church. Wherfore (as faint Ierom faid vnto his aduersarie) you are out of the communion of the church of Iefus Christ, because you haue not a priest of the order of the Mediator. This marke of the vocation and perpetuall fuccession of pastors in the church of Christ, hath euer ben most terrible vnto all heretiques : for euen as Baptisme, is the only doore to enter in to all other Sacraments, a Sacrament not reiterable, and whose character is indellible: euen so this Sacrament of holie Orders, and of entring into steward-ship, ouer the flock of Iesus Christ, was ordayned by our Saujour, as necel

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necessarie, for distinguishing and discerning, such as be vsurpers, and robbers, from true and lawfull pastors, then the other of Baptisme, to knowe and discerne sheepe from Wolues, and Christs slock, from the

troupes of infidels.

21. This argument doth so gaule and pinche the Protestants, that they are forced to fetch all the authoritie they have for their vocation, only from the temporall prince, alledging the wordes of faint Paul, that all authoritie is from God: then faint Matth. that wee must give vnto Cesar that which is Cefars: then faint Peter, that wee should be subject to euerie humaine creature for godes fake: all which places afwell the puritantes as the Catholiques, doe interprete and vnderstand of temporali authoritie only for governing the common wealth, and not of spirituall direction and instruction of our soules in articles of our faith and faluation, for that all Princes and kinges were then, and 300. yeares after Christs passion, infidels and especially the Romaine Emperor of whome this was principally intended. Otherwise saint Peter and the Apostles who were put to death by them for their religion, were damned in not obeying and conforming themselues vnto those Princes in matters of faith and in the doctrine of faluation . The puritanes, which are called the reformed and seuere Calui-

608 Lib. XII. The Theater of Catholick Caluinistes doe grounde themselues vpon the election of the people, and that the common and vulgar forte should make, appointe, and elect cleargie or pastors to feede and gouerne them; and alleadge the first and 6.chapter of the Actes of the Apostles, where it is faid that it pleafed the people to make choice of faint Mathias insteede of Iudas, and faint Stephen Philipp Procherus & 4. others to supplie the offices of Deacons, and afterwardes in the primitive church wee finde that the people did choose, or nominate their Bishoppes. But to this puritanticall foundations, both the Catholiques and protestantes doe aunswere, that those elections, or nominations were permitted to the people, by the Apostles for their comfort, and that the parties fo chosen, receaued authoritie and spiritual iurisdiction from the Apostles, and not from the people: as wee see this daie that in manny places, the people are permitted to make choice of their encombents, but are inuested and consecrated of the Bishoppes of euerie diocesse where the parishioners are permitted to have this privilege.

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That there are many excellencies and effectes
which should allure everie one, to follow and
imbrace the Catholique religion; And contraripose; many enconveniences and blasphemies which the newe religion houldeth
and teacheth. The first excellencie.

CHAPTER II.

He first and cheefest excellency, is, to beleeue that God is the first trueth and first cause, from whome proceedeth all trueth, and by whom all causes have their operation and their influence. The first goodnesse and fanctitie of whom all goodnesse and fanctitie doth depend; And as it is the proprietie of the funne to give light, of the fire to giue heate, of the water to make colde: foit is the nature, essence and proprietie of God with farr greater excellency, to do good and to communicat and impart the same vnto his creatures. And so saint Augustin faith. O God thow art perfect without deformitie, great without quantitie, good without qualitie, eternall without time, strong without infirmitie, trew without fallshood, thow art present euerie where without ocupieng any place, and thow art inward and intimat to euery thing, being

tyed or fastened to nothing.

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2. Butt the new religion maketh God, crwell without mercy, in that he doth encomber his people with lawes and preceptes, which they cannott keep: wicked without goodnesse, in that they make him the cause of all the euill and wickednesse which the wicked doe comitt, and for the which they are so seuerely punished.

The 2. excellencye, is the pure and holly doctrine which it profeseth.

CHAPTER III.

Vch is the perfection of catholique doctrine, that it nether admitteth nor alloweth any thing against the light of reason, godes

glory, or the good of our neghbors: it teatcheth the law, it comandeth vnder paine
of damnation the perfourmance therof, and
the morall precepts of the tenn commaundeth, which are certaine conclusions derived
from the same. But Luther saith, they pertaine nott to them, and all the schoole of
protestantes do teach, that wee cannott keep
or observe them: that God respecteth them
nott, and that the good woorckes of a christian do prejudice and derrogat from the merites of Christs passion. And so they take
away all the meritorious woorckes of the
just, and all the force and industrie of mas
proper

proper merites, and confequently al graces and inherent iuftice of a fanctified foule by the extrinficall and imputative inflice of Christ, and faith, that so they have faith, God regardeth nott their woorkes : which is a wide gappe and dangerous gulfe to all wickednesse, dishonestie, loosnesse of life, and diffolute behaviour, & a quite defacing, distanulling and abrogating, nott only of thelaw of nature, butt of all other lawes whatfoeuer, and therfore most pernitious

and dangerous doctrine.

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2. Besides these holy precepts, it per-Iwadeth, though not commandeth, the Euangelicall counselles of our Sauiour, the cheefest wherof is perpetuallchastitie which is a celestiall vertue, by which a man forgoeth many encombrances of worldly cares, troubles and perturbations of minde, and t. Cor. affliction of his spirit, as saint Paulefaith. The 2. counsell which our Sauiour gaue, was to a certaine yong man, layeng vnto him if thou wilbe perfect, go and tell all that thow haft, give the same to the poore and thou shalt haue treasure in heaven & follow me. By this counfell a christian doth eschew many tentations and snarres of the divill, into which such as be rich do fall hedlong: and ar deliuered from troubles, vexations, and anxietis of minde, and of many contentious and litigious strifes and debates with his negboures, which for the most Qq3

612 Lib. XII. The Theater of Catholick part is incident to worldly people which

blessed counsell was observed of the christians at Hierusalem, at Alexandria in Ægipt,

and at the lake Marian as Philo the Iew reporteth. The 3. counfell is, to render good

for euill, and to pray for our persecutors.

The 4. counsell is, to give almesse, and to pittie the poore, to be mercifull, to releeve the distressed in overtue is so often inculcated as this, no vice so often discommended,

or with greater punishmentes threatned, the inhumanitie and ciweltie. The 5. coun-

fell is, to exercise our selves in continuall praiers, and so the Apostle wishesh vs al-

waife to pray: and our Sauiouralfo counfelleth the same by 3. examples. The first,

of a carnall father in respect of his sonne, which yeldeth to his sonnes demande; The 2. of a frind that was vrged at the earnest inintreatie of another frind to rise out of his bedd at night, to give vnto him what so ear-

nestly he sought for; The 3. of an inflexible judgethat neuer yelded to any mans desire, yett at the earnest and importunat suite of a poore woman, he was perswadeed to take

comisseration of her.

3. The religion of protestantes not only barketh all the observations of the precepts of the lawe, but also forbiddeth and rejecteth all enangelical counselles, saying that no man ought to accomplish them. As for virginitie, they say it is impossible. As

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Matt. 25.

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for the poore they may starue for them, for any relese or comfort they receaue of them. For they pull from them all that they haue. As for mercy, of all people none are so blouddy or so crwell, yea the very first preachers of this new religion as you may read. As for praiers, they cannot abide any order of time or deuotion for performing them: for they do not only barcke, as another Vigilantius against euensongs, Masse and mattens, and against any observation of times, as att midnight, morning and euening, but also against the English comon praier booke as you see.

The 3. Excellencie, most divine Sacraments, Which confer grace.

CHAPTER IV.

mentes. For although the writmentes. For although the written law lightneth our vnderstanding with many instructions and sownd
doctrine, directing our vnderstanding to
follow and embrace vertue and to discerne
the good from the euill, yet it disposeth
nor prepareth not our hartes with the loue
of the one, nor our affection with the hatred of the other: it giueth light to the vnderstanding, but it healeth not the infirmitic and disease of our appetites. The lawe

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fit Lib. XII. The Theater of Catholick tearcheth the way to heaven, but giveth no force to our weake foules to travaile thither, which faint Iohn auerreth. The law was given by Moyles, but grace and trueth was given by Christ, which is conferred by the sacramentes, and which are instrumentes to convay the same vnto vs.

As there are many maladies, diffeafes and necessities: so there ar also many facramentes which are as it were conduits that do deriue manny remedies and receipts to ech of them . And as the Humane body is first borne and so encreaseth, is fedd and receaueth divers alterations, fo there are many such varietie of alterations of the foule, which is borne and regenerated by water and the holy ghoaft, which is baptilme and the grace and vertues which are given in baptisme are againe confirmed by the Sacrament of confirmation: which maketh the foule stoute and constant in the profession of his faith, which faith and grace hath neeede to be nourished, and augmented, which is don by the holie Sacrament of the Eucharist which is the body of Christ, which is the foode of our languished foule; which through many infirmities and difeates incident therunto, hath great need of a spirituall phisition to heale the same, by contrition confession and satisfaction. And for that after long and prolix ficknesse and diffeales, there are many dregges of the old

Epbe. 5. Mar. 16. in Clemen. ex fumma trinitate & fidei Cath ca 1 Eze b. 36 Clemens epift. 4 Vrba . ep ad omnes fideles Melch ad spif Hift lob 6. T.Cor. 11 Iohn 2.

old ficknessessfill left, for the healing and cu- Id. 5.cont. ring wherof the Sacrament of extreame Flore. vnction is ordained: as also that a christian in his cheefest agony of his spirituall extremitie should be releved and refreshed.

2. The other 2. Sacramentes are injoyned for the 2. states of people, the one for such Matt. 19. as be married : the other for fuch as be ec- Ephef. 5. clesiasticall and serving in godes church. But the new religion hath no Sacrament, althoughe for some shew of litle deuotion they do not reject the Sacramentes of Baptilme and Eucharift, yerr they handle them without any denotion or reverence at all, as for Baptisme some or most of them doe holde, that it is not necessarie to our faluation, for they thincke that the childe is faued by the faith of his parents. As for the Eucharift, with they call the Lords supper. they make no more accompt of it then of anny common bread, whose effect is nothinge els ten to remember Christ his death, which may be don aswell by the one as by the other.

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The 4. Excellencie is to fauor the good and to punish the Dicked

CHAPTER V.

Hen the end of euery laweis, to take away vice and wickednesse and the occasions therof, and to make me fober, honest and vertuous, it is meete that the good should have many priviledges, favors, and rewards, and the wicked should be punished, as we may read in Deutrono. wher Ezech. 5. god almightie threatneth death and deftruction against the transgressors of his lawes and comandementes. The like allo we may read in Ezech . But the new religion, taketh away both merits and rewards from the iust, and paine and punishmentes from the wicked: laying the more wicked you are, the neerer you are to Gods fauor and grace, as Luther affirmeth.

> The 5. Excellencie is the conversion of all nations vnto Christe, and driving Idolatrie out of the world.

CHAPTER VI.

He more that princes persecuted christian religion, the more the same encreased, as Pliny the 2. being 4 Pagan

Deut. 18. O 6.

Pagan withnesseth. For when he saw such a multitude of christians to be put to death he wrott to the emperor Traian aduertizing him that there were thow fands of christians executed by exquisitt tormentes for no kind of offence but for being Christians, and the more they were tormented and afflicted, the more they encrealed and florished, and the more the reverence of the Idols decreafed. But the new religion neuer conuerted the gentles from Idolatrie to Christian religion: whole only imployment and drift is to corrupt and confound the faithfull, and neuer to reforme themselves, charging the church with Idolatrie, as old heretiques have done, Athanasius witnessing the same.

The 6. Excellencie of the Catholique Religion is, that the same is proved and averred by so many good Ditnesses, as sacred and learned doctors, blessed sainces, marryrs, and generall counsells.

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CAPTER VII.

Riftotle faith, that a man is beleeued for three causes, and ought to be presupposed that he telles the trueth, 1. If he be

wife. 2. If he be vertuous 3. If he be oure frind. For wee thincke that a wife man should not be deceased, a good man should

618 Lib. XII. The Theater of Catholick not lie, a frind should not deceaue his frind. Such therfore as did beare witnesse of our catholique religion, were wisemen, eminent and exquifitt in all sciences and faculties, most holy and religious in their liues, as Dionisius Areopagita disciple to S. Paule, saint Ignatius, Policarpus, Origines, faint Bafill the great, and his brother faint Gregorie Nissenus, faint Iohn Chrisostom, Theodoretus, saint Nazianzenus, saint Gregorie, faint Aug. faint Hierom, faint Ambrosse, saint Hillarius, saint Cyprian, Lactantius Firmianus, S. Vincentius Lirinenfis, Arnobius, faint Bernard, faint Bonauenture, Scotus, Alexander de Halles, with diversothers, for they had no cause but to tell the trueth being honest & vertuous, & free from all inordinat affection, that should otherwise restraine the to declare the trueth therof: being people that were altogether addicted to the service of God, and most zealous of his glory and honor, which they preferred before all worldly delignements and promotions.

2. Vnto these are annexed for confirmation of the trueth, all general counsells of the world which were 20. with the aprobation of Christs viccar general in earth, together with all the blessed martyrs that euer were in all the persecutions and tempestuous stormes, and agonies of the church, which she suffred under 14. Kinge and Emperors

tors according to S. Aug. accompt. lib.18. de civitate Dei. The first was of Nero, who was so infeltuous to the Christians that he caused Rome to be sett on fire in divers places, and laid the imputation of that infamile vppon them, wherby the Romanes should infult vppon them, and should destroy and maffacre them euerie one, the Tirant himfelfe commanding the same. The 2. was of Domitian, who caused S. John the Euangelist to be cast into a Tunn of hoat burninge oyle, which caused also by his edict published, that all the bookes, of Christians should be burned. The 3. was of Traian in whole time. 3. holly Bishoppes suffred vid. Saint Clement the disciple of faint Peter, faint Ignarius disciple to saint Iohn the Euangelist, and faint Polycarpe. The 4. was of Antoninus Verus. The 5. of Seuerus. The 6. of Maximinus. The 7. of Decius who did put faint Laurence to death. The 8. of Valerian. The 9. of Aurelian. The 10. was the crwelest of Dioclesian of Maximinus. These persecutions were before Constantius the great, who was a Christian.

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3. Vnto these saint August. added the perfection of Iulian the Apostata, which was most pernitious, for he depriued the Christians of offices and places in the common wealth, as also of all their goodes and studies of learning. Another was of Valens,

620 Lib. XII. The Theater of Catholick Valens: all these were Romane Emperors. Another was of Sapor king of Perfia who caused his people to adore the sunne wherin 16000, thousand suffred : amoungest whome were many Bishoppes, priests and many holly virgins dedicated to Christ. Before all these saint August. sets downe the first persecutio of all, which was of Judea vnder Herod, wherin the Apostle Saint Iames the greater suffred . Wee doe nott speake here of the persecutions of the Vandals in Affricke, or of other heretiques or infidels, but only of the Romane Emperors, whose persecution was nott only in one kingdome or prouince, but in all places, especially at Rome, at Alexandria, where S. Cathrin suffred, at Antioch, Nicomedia, Celarea of Capadocia, & Celarea of Palestin, in Ponto, in Helesponto, in Africa, in Ægipt, at Saragola, at Parris where faint Denys of Areopagita with his followers were putt to death: at Syracula where. S. Lucia: at Catanea where laint Agatha in Bithinia, in Achaia, at Smirna, at Thebes, and in all other places subiect to the Romans.

4. Were all these persecuting princes lawfull heads of Christes church, or some of them? If some, all should be, for the one ought to have assuch authoritie in that head-shipp as the other, if that stile or dignitie should rightly belong to the Emperial

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riall scepter, or should be annexed to the Royall authoritie, as a power or iurisdiction comprised and comprehended within the maiestie of a regall dignitie, as some protestants do hold. Yf this be trew, all these bleffed martyrs, wherof some of them were the bleffed Apostles, as saint Peter and saint Paule who suffred vnder Nero, were damned as arrogant and dissobedient subiects, for not conforming themselues to their princes wills and humors in causes ecclefiafticall, and confequently none that was put to death by them, was a holy martyr but an obstinat and wilfull subject, which is most foolish and absurd . If yow say that a king to be head of the church, ought to be a Christian, as some other English protestants do say. I aske of them, who was head of the church the space of the first 300. yeers after Christ, when all kings were infidels and persecutors thereof, as I haue declared? For either the church all that while was without a head, or els some other that was not a king must be a judge and haue this authoritie and supreame iurisdiction of the king therin, and such ought to have no les iurisdiction over the Christians in causes of their consciences and ecclesiasticall matters now, then at that time.

5. Nowe the Christians are no les nor no better, then they were in that golden

Epiph. herefi. Optat.lib. 2. contra Parmen. S. Aug. Epift. ad generosum que est 105. Hiero. O Profper in continua. nici Eufeby.

age of the primitive church, and confequentlie the same ecclesiasticall jurisdiction ought to continew still in the church of Christ, which he builded, setled and founded vppon saint Peter and his succesfors, as vppon a firme Rocke, whose foundation shall never faile, against whome the gars of hell, with all the plottes and pollicies of Sathan, and the cunninge deuifes and attempts of Matche-villian protestantes, shall not preuaile. And so in vaine sione chro they striue to build the same vppon any other fundation, then that which was alreddy laid downe by Christ himselfe (being the Corner and head stone of this foundation) vppon saint Peter, the Apostles, and prophetts and their successors for euer, I meane the Bishopps and priests, vnto whome he committed the authoritie and regiment ouer his flocke, to feed and defend them from the woulues, to faue them from the violent excursions of infidels and heretiques, vnto whome it is fad in the Actes of the Apostles . Attendite

622 Lib. XII. The Theater of Catholick

A 8.20. Matt. 10. Matt, ult. Mar. vls. John 20. John 21.

vobis & vniuerso gregs in que &c. Loocke well to your felues, and to the vniuerfall flocke, in which the holy ghost placed you Bishoppes and pastoures to gouerne and rule the church of God. And as this church is the mysticall body of Christ, and a spirituall Common wealth, fo it should be gouerned and managed by spirituall parlons,

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and pastours that should have spirituall orders, and consequentlie ought to have spirituall authoritie and iurisdiction over her rebellious and obstinat children, to chastice their rebellions disobedience, to correct their offences, and to extend the rodd of discipline vppon them when they will nott obey her: otherwise it should be a poore distressed common wealth, when none hath power or iurisdiction therin to chastice the transgressor of her lawes, and so all her subjects may with libertie and

impunitie keepe or breake them.

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6. But no article or inunction of the protestant religion is of greater force amongest the protestants, specially of England, then that the king is supreame head of the church, and that every one whether he be a catholique or protestant, must not only encur the imputation of high treason, but also the pennalties and difgrace of traitoures, that will not sweare solemly and publickly, that he thinckes in his conscience, this to be trew, which is nothing els then to enthrall and enforce a catholique, & perhapps some protestants, to a damnable and wilfull preiury against his owne conscience that knowethor at least thincketh the contrary. Was not this new fundation and grownd of the English protestant church newly coyned the 26. yeer of king Henry 8. when the oath of supremacy was invented, by the instigation

624 Lib. XII. The Theater of Catholick tion of his fatall and filthy passion of lust, and concupifcence, and by the industry and fuggestion of certaine cogging mates, as Thomas Cromwell, and Robert Barnes an apostatsrier, the one beheaded, the other I meane the frier burned, rather of malice, then of any conscience or honesty, without which there can be no good religion; not warranted by scripture but deuited in the court, not by the best, but by the worst, quorum Deus venter eft & quorum finis interitus, & gloriain confusione &c. not perswaded by realon, but violentlie constrained, not ordained for the edification of the church, but for the destruction and confusion of innocet christias, not resolued of by theschooles and learned divines, but first determined by the king and enforced in the parleament: against the definition of all former parleaments, not only of England, but of all the world, against the decree of all the generall counsells therof: against all sacred doctors; against common sense, and honestie: against all lawes both ciuill and cannon, not only against catholiques, but against protestants in all other countries, yea against the puritans of England, against these constant confessors and blessed martyrs aboue recited, which acknowledged no fuch fupremacy in spirituall or ecclesiasticall matters to any king or prince whatfoeuer that did putt them to death whose blessed blood Was

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was patiently shed for the defence of Catholique religion: and lastly against the practife of all former ages and antiquitie; For from Donaldus the first Christian king of the Scots, according to faint Victor Anno 197. there were 84. Christian kinges: from Ethelbert being made Christian according to faint Aug.an. 600. vnto Edward the confessor 1006. there were 80.kings Christian in Englad: after the coquest ther were 20. vnto king Henry rhe 8. so as none were ever called head of the church before king Henry, after him Edward, Elizabeth, and king lames. What shall I say of other holy and valiant martyrs, that suffred in these later persecutions rayled vpp by Luther and Caluins herefie, and by the Princes that embraced the lame? How many thousandes suffred conhication of their goodes and landes, effufion of their blood, confusion of the world, desolation and destruction of their wives & children, woe and wreake and dissolution of all things, such a masse of miserie and callamitie, wherin their miserable and forlorne life was plunged withall, as no man can rehearse without greefe, nor none can see without teares. How many thousand did rott in vglyprisons, die in banishments, suffred patiently the crewelest tormentes and yrcksomest death that could be imagined rather, then they would preferr the vaine fa-Rr Tou

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626 Lib. XII. The Theater of Catholick uor of man, before the fauor of God, antiquitie before noueltie, to forgoe, their auncient Catholique religion, to become of the new, to forgoe the firme Rocke of Christs church, to build their faith vpon them, that have neither grownd or foundation of any supernaturall or theologicall faith at al, no certitude in their doctrine, no deuotion in their religion, no honestie in the profesfion therof, no vertue in their lives, no pietie in their schooles or synagoges, no charitie in their woorckes, no mortification in their members or passions, and consequentlie no conscience in their doings.

THE CONCLUSION.

Haue gentle reader exposed to thy vew, the Theater of catholique and protestant religion, where thou maift plainly be-

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hould, and fee the of-spring, beginning, growndes, foundation, practile, mischeefe, and inconvenience of the one : and the excellency of the other, by which thou mailt Math. 13. perceaue that the catholique religion ought to be compared to the wife husbandman, which did fow the good fide in his grownd or farme: the protestant to resemble thee nimie, which fowed the badd cockle and darnell; the one ought to be called politius

Liu. 13.

the other negative: the one ecclesia malignantium: the other militantium: the one plantation of religion and denotion: the other supplantation or rooting vp of the fame.

2. The first subject of corruptible and materiall things which the philosophers doe call; Materia prima which neuer holdeth her felfe fetled or contented in any certaine course of any forme or composition, but is euermore mutable and changeable by a certaine naturall revolution from one forme, and fashion to another (for that shee being disgusted with the one, ever more seeketh another) is not so vncertaine and vnconftant, as protestancy, which by a certaine fatall revolution and babilonicall confusion groweth from one errour to another, from one mischeese to another, from one fect to another, as appeareth by fo many lectes forged and coined by this new religion within these 80. yeers, which are 240. in number, all in differrence and variance amongest themseluces, not in ceremonies or things indifferrent, but in the cheefest articles and substance of their religion, as many of themselves do averre: the one detefting, condemning, and pronouncing their curfed sentence of Anathema against the other, as you may read aboue in the 2. booke cap. 1. The same may be confir-

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firmed by a certaine Prince of Germany, who being demaunded of what religion his bordering neighbours were, he answered he could describe of what religion they were the last yeere, but this yeere he could not well tell their religion, in respect of the mutabilitie and in constancy therof,

fee the preface, and cap 1.lib 2.

3. But the catholique religion is alwaies one and the selfe same, alwaise retaineth and holdeth the fame continwance and vigour of trueth, not in divertitie offectes, but in simplicitie and vnitie of beleefe and profession, without duplicitie or disparitie, or contradiction of doctrine, or without absurditie or dishonestie in her maners and customes: because she hath the holy ghoast to assist and direct her in all trueth, and to protect and to defend her from all errors, misbeleefe, and infidelitie. For not only this new religion is changeable and variable in profession and doctrine, but also in condition, custome and behauiour, for alteration in faith and religion, procureth also a great alteration and inconftancy in mindes, and affections, in life and maners, as wee may knowe by fuch nations, who when they were catholiques, were mercifull, chaft, fober, liberall & temperat: children were obedient to their parentes, and people faithfull of their promisse. But when they were tur-

4. For when protestancy laboreth to stoppe and intercept all the channells and fountaines of Gods grace, the enfluence of Christs passion, all the inspiration of the holy ghoaft from the foules of christians, by which they should be inwardly and formally iustified (to whome ought to be applied that which was spoken of the lewes, that they relisted the holy ghoast) when it annulleth all the excellencies, vertues, operations, & effectes of the bleffed Sacramentes, all the applications of the merites of Christes passion & the vallour and vertue of his blood, which the eternall and euerlasting father would have to be religiously and deuoutly applied by religious meanes, and our owne proper endeuours to our owne sanctificatio: when it destroieth & reiectethall the woorkes and merites of the iust, as proceeding and having their force, worth and valloure, from that bleffed palfion and death of Christ, and all the blessed rewardes correspondent and proportionable vnto those merites, by vertue of the foresaid passion and blood, which they deny to be of that force to abolish and blot out our finnes, wickednesse and punishmentes

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630 Lib. XII. The Theater of Catholick mentes due vnto the same, and so reiesting the force and vertue of Christs passion, and transferring and building the same vppon another fundation which they call imputatiue iustice of Christ, saying that Christimputeth not vnto vs our offences, and asit were couers them, by that iustice by which he is iust himselfe, nott by which he maketh vs iust: when vppon a kind of an arrogant faith and presumptuous predestination, without any relation or referrence to his owne endeuoures, so as he beleue that Christ suffred for him, or that he is predestinated to be faued, he must be fuch . When I fay, protestancy is blinded and nufled in this peruerfe doctrine, it being the only and cheefe article of their beleefe, which is against scripture, good life, comon reason, sense, the definition of the catholiquechurch, honestie of a christian, and the pietie of a catholique yea against operation of grace or instinct of nature, it must run headlong vnto all desperat blasphemies and damnable mischeefe, their vnbrideled concupifcence and crwell dispositions impelling them therunto. For when the transgression of no lawe, or the attempt and consummation of no acte, though neuer fo exorbitant or fo abhominable, is punifhed; nor the good woorkes or merites or any execution, or exercise of vertue, or morand Protestant religion.

mortification of any their passions is not regarded, for that (as they fay) the merites of Christ his passion doe abrogat them, nay fuch worckes or mortifications are iniurious to the same and doe (as they say) derogat from them. Wee must thincke them to be no otherwise then they are, taxed with the imputation of all those cruell and vnchristian like Epithethes by their owne gospellers, and when their religion is nothinge els then a path way to all dissolute libertie and licentiousnesse, their lines and maners must be fuch, for the corruption of the one, engendreth the diffolution of the other.

5. Finallie this is the cause that wee see many lawes, decrees, and dishonest plottes daylie deuised with their rigorous and cruell executions, nott against transgressors of godes lawes & the lawe of nature, but against honest and vertuous people, so as the reputation of an honest, conscionable, and well disposed person, cannot be without the imputation of a dangerous traitour, whole life, goodes and landes must waite and Iye open as a pray and bootie for euerie miscreant, who as he exceedeth others in villanie and wickednesse, must excell them also in promotion and authoritie, cuius maledictione os plenum est & amaritudine Pal 9. & dolo, sub lingua eins labor & dolor, whose

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Idem

Pfal. 9.

tonge is full of malediction, bitternesse and deceit, so as the decay and downesall of the good, must be the raising vpp and advancement of the badde. Exurge Domine non conforteur homo: indicentur gentes in conspectu tuo. Constitue Domine legislatorem super eos, ve sciant gentes quoniam homines sunt. Arise Lord, let not man be strengthned, let the Gentiles be iudged in thy sight. Appoint Lord, a law-giver over them, that the Gentiles may know that they be men.

FINIS.



